

Abhidharmaye Mālīka Karuṇā

(Basic facts of Abhidhamma)

By

Rerukāṇe Candavimala Mahā thero

Translated

By

D.J. Percy Silva

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Translator's Note

This is the sixth book by the most Venerable Rerukàne Chandavimala Mahà thero that I have translated into English.

Standard practices regarding the writing of Pali words in Roman script have been followed. There has been no attempt to translate words such as Buddha, Dhamma, Saïgha, Tathàgata, Bhikkhu, Bhikkhunā and Nibbāna. They have been treated as English words, and, also written using the first letter in capital as a mark of respect. Also, when the Buddha has been referred to by a pronoun such as **He** it is spelt with the first letter in capital. Dhamma with a capital 'D' is the teaching of the Buddha. The word dhamma with a simple 'd' is translated as worldly things. The words *Kamma*, *Citta*, Dhamma and dhamma are used both as singular and plural. [Like the English words such as sheep.]

Certain Pali words such as *sāsana* (dispensation of the Buddha), *kamma* (action) and *saïsàra* (cycle of births and deaths) have been translated at the first occurrence but the Pali word is used thereafter because it is felt that they convey a better meaning even to the readers of Buddhist text in English. Any words which are not considered to be English are written in italics. Names are not considered to have a language, and as such italics are not used even if they are not English sounding.

This is considered an English document and as such all Buddhist Pali terms are translated where equivalent English terms can be found. However in some cases the Pali terms are

also given in parenthesis at their first occurrence because the reader may be more familiar with the Pali term, eg, loving kindness (*metta*) and dependent origination (*Pañicca Samuppàda*).

My grateful thanks are due to **the most Ven. Dàswatte Sumanaseela Mahà Thero** who explained to me the meanings of several Pali and Sinhala words contained in the original book. May the merit acquired by this noble act assist him in the journey towards Nibbàna!

After the untimely demise of the most **Ven. Daswatte Sumanaseela Mahà Thero**, I had to seek the assistance of **The Ven. Kukulpane sudassi Maha** thero to explain the meaning of a few words which I had failed to get clarified by **Ven, Sumanaseela**.

D.J.Percy Silva
223/25D Parklane Residencies
Katuwana Road
Homagama
Sri Lanka.
29th April 2015

E-mail djpsilva@sltnet.lk
Tel: 94(0)773637387

Preface

The excellent Dhamma delivered for the purpose of revealing the extremely subtle and deep absolute truths such as *Citta* (mind/consciousness), *Cetasika* (mental factors) to the world, by the most compassionate Lord Buddha who has crossed the ocean of intelligence, is the *Abhidhamma Piṇaka*¹. It is only the Supramundane Buddhas with omniscient knowledge acquired as a result of perfections completed over an extremely long period of time, who are capable of realising with self strength and delivering the extremely deep absolute Dhamma. Others are not capable of doing it. The excellent Dhamma the world receives due to the arising of Buddhas is **the *Abhidhamma Piṇaka***. It is the body and essence of Buddhism.

Some part of the facts included in the *Sutta Piṇaka* can be realised by normal people with developed intelligence. An excellent knowledge acquired by completing perfections over several aeons is not required to realise them. Therefore, they are seen in other religions as well. Can also be seen in books of other pundits. Pure *Abhidhamma* is not found anywhere outside the *Buddhasāsana* (Dispensation of the Buddha). Many facts in the *Sutta Piṇaka* are those found in the *Abhidhamma Piṇaka*. Yet they are not described there as in the *Abhidhamma Piṇaka* and have not been systematically examined. Have not been explained either. Therefore, it is not possible to acquire a complete and clear understanding of Buddhism by studying the *Sutta Piṇaka* only. It is essential to learn *Abhidhamma*, in order

¹ Teachings of the Buddha is divided into three Piṇaka (baskets).

to become a Dhamma speaker who can make a clear delivery. The thread, plumb line, leveling plank and the measuring stick which can reveal the mistakes-accuracy, proper-improper nature and shortage-excess of a Dhamma discourse is the *Abhidhamma Piṇaka*. The Dhamma discourse made without knowing *Abhidhamma* is like a house built without the use of the thread, plumb line, leveling plank and the measuring stick.

Some say that, “the *Abhidhamma Piṇaka* is not a teaching of the Buddha and that it has been included by someone at a later date and it was not recited at the first Dhamma council (Dhamma Saṅgāyanā).” It is only their opinion. It can be seen from the *Vijam* commentary called *Atthasālinā* that, some of those who claimed the *Abhidhamma* not to be a teaching of the Buddha lived even before the Ven. Buddhaghosa wrote the commentaries. The Buddhaghosa *mahāthero* has directed a strong attack by making a long criticism of them. Refer the causal story of *Atthasālinā*.

It is a well known fact that the Tathāgata recollected the *Abhidhamma Piṇaka* at the golden room, during the fourth week after the attainment of *Sammāsambodhi*. This is found not only in the books on *Abhidhamma* but also in the books of commentaries on *Sutta* and *Vinaya* (discipline).

“Catutthe sattāhe bodhito pacchimuttaradisābhāge devatā ratanagharaṣ māpayiisu. Tattha pallaikenā nisāditvā abhidhammapiṇakaṣ vicinanto sattāhaṣ vātināmesi. Taṣ ṇhānaṣ ratanagharacetiyaṣ nāma jātaṣ.” This is the paragraph showing this matter in the Buddhavaṁsa commentary.

“Tato pacsachimadisàbhàge devatà ratanagharaṣ māpayiisu. Tattha pallaikena nisāditvā Abhidhamma piṇakaṣ visesato cettha ananta naya samanta paññhànaṣ vicinanto sattàhaṣ vātināmesi Taṣ ñhànaṣ ratanaghara cetiyaṣ nāma jàtaṣ.” This is the paragraph showing this matter in the vinaya commentary named Samantapāsādikā.

Among the *Abhidhamma pakaraṇa* (books on Abhidhamma) **Paññhàna mahà prakaraṇa** which consist of unlimited modes, is the book that especially develops intelligence, makes intelligence pleasant and sharpens intelligence. Although the Tathàgata destroyed all defilements and attained *Sammāsambuddhahood* at the foot of the *bodhi* tree; blue, yellow and the like irradiations did not emanate during the first, second and third weeks after enlightenment. During the fourth week, while staying at the gold room, it became extremely pleasant due to commencing the recollection and delving into the various sections of *Abhidhamma* which enabled his intelligence to establish in them. As the intelligence became pleasant, the functional consciousness of the sensuous sphere, and the other mental factors occurring together became pleasant. The heart base which supports the pleasant consciousness also became pleasant. The mind produced corporeality (*Cittajarāpa*) which produces extremely pleasant consciousnesses also became pleasant like the consciousness itself. The contact with the pleasant *Cittajarāpa* made the entire body of the Tathàgata pleasant. Irradiation consisting of six colours of blue, yellow, red, white, orange and mixed colours

which lit up the world began to emanate from various places in the Tathàgata body, without any action such as determination by Him. Blue irradiation emanated from blue places in the Tathàgata body such as the head hair. Yellow irradiation emanated from yellow places such as the skin. Red irradiation emanated from red places such as the blood. White irradiation emanated from white places such as the teeth. Orange and mixed coloured irradiation emanated from various places of the body. From that day onwards, an irradiation spread a distance of eighty Riyan² from the Tathàgata body.

The extremely sharp intelligence of the Tathàgata which was acquired with the merit due to the perfections collected over a long period, travelled very fast towards the absolute Dhamma. Therefore, it is not possible to estimate the extent of Dhamma recollected during that week. It is shown in the *Vijam* commentary called *Atthasàlinā* as:

“Satthà pana evaṣ sattàhaṣ manasà cintita dhammaṣ vacābhedaṣ katvā desento vassa satenapi vassa sahassevenapi vassa satasahassevenapi matthakaṣ pāpetvā desetūṣ sakkotāti na vattabbaṣ”

If the extremely long *Abhidhamma* is converted to words and delivered, it cannot be finished in a hundred, thousand or a hundred thousand years.

² One riyān= 18 inches

This extremely long *Abhidhamma* which the Tathàgata recollected in the mind during the fourth week was condensed to be able to be delivered within three months and following the practise of the past Buddhas did perform the twin miracles at the foot of the tree named Kandamba near the city of Savitti, during the seventh year after enlightenment; in order to subdue the conceit of heretics and visited the Tāvatisà *deva* world, occupied the rock seat named Pāḍukambala under the tree named Pàricchattaka and while emanating the Buddha irradiation like the sun rising over the top of a mountain did deliver [*Abhidhamma*] as “*Kusalà dhammà, akusalà dhammà, avyàkatà dhammà*” to the congregation of *deva-brahma* lead by the maternal *deva* and arriving from tens of thousands of galaxies.

That discourse on *Abhidhamma* which was delivered continuously for three months, like a river flowing down from a mountain is very long. Bhikkhus cannot study such a long discourse, cannot bear up. The Tathàgata who was delivering the *Abhidhamma* discourse created a Buddha image on His seat, determined that, it continue the discourse and came down to the human world to consume food and engage in other activities. Some *devas* were aware of it. Some *devas* were unaware. The Tathàgata who came to the human world, did go on alms round in the island of Uturukuru³, consumed it on the banks of the Anotappa lake and went to rest in the sandalwood forest. The general of Dhamma, Sàriputta *Mahà thero* also came there daily

³ Thought to be the present day Delhi

to meet the Tathàgata. The Tathàgata briefly delivered in a few words, what was taught each day as if showing the great ocean by stretching out the arm while standing on the shore. The *Arahant* with four special powers was able to comprehend the Dhamma which was delivered in brief. The *Abhidhamma* he learnt from the Buddha was delivered in somewhat more detail so that his five hundred pupils could understand. Those five hundred Bhikkhus became learned in *Abhidhamma* at the end of the discourse. ***Abhidhamma Piṇaka found today is the Abhidhamma taught by the general of Dhamma the Sàriputta Mahà thero.*** Although it was taught by the Sàriputta Mahà thero, it is considered a teaching of the Buddha as it was taught according to the method and ideas of the Tathàgata.

Although some say that there was no *Abhidhamma Piṇaka* during the first Dhamma council, the fact that three *Piṇaka* were chanted at the first council is shown as-

***“Upàliṣ vinayaṣ pucchi - suttantànanda paḍḍitaṣ
piṇàkaṣ tãḍi saigātiṣ - akaṁsu jinasāvakaṁ”***

in the Paṁcasatika khandhaka which belongs to the Cullavagga Pāḍi in the Vinaya Piṇaka.

If there was no *Abhidhamma Piṇaka* at that time, there should have been another *Piṇaka*, so that three *Piṇaka* could have been chanted. As there is no other *Piṇaka* than the *Sutta Piṇaka*, *Vinaya Piṇaka* and *Abhidhamma Piṇaka*; *Abhidhamma Piṇaka* should have been there, along with the *Sutta* and *Vinaya*

Piṇaka, from the time of the Buddha. It should be known that the statement, there was no *Abhidhamma Piṇaka* at the time of the first council is unsupported and hollow.

It is shown in the commentaries to the *Dāgha Nikāya* named **Sumaṅgala Vilāsanā** that; *Vinaya Piṇaka* to the Upāli *Mahā thero*, *Dāgha Nikāya* to the Ananda *Mahā thero*, *Majjhima Nikāya* to the pupils of the Sāriputta *Mahā thero*, *Saṅgutta Nikāya* to the Kassapa *Mahā thero* and the *Aṅguttara Nikāya* to the Anuruddha *Mahā thero* were assigned at the first Dhamma council. It is not shown there that the *Abhidhamma Piṇaka* was assigned to someone. It is said that, the person to whom the *Abhidhamma Piṇaka* was assigned is not mentioned because the *Abhidhamma Piṇaka* was not recited. Although there is no mention of the *Abhidhamma Piṇaka* being assigned to someone, it is clearly stated there that the *Abhidhamma Piṇaka* was recited.

“Tato antaraṢ

dhammasaṅgaṭṭhā vibhagaṃ ca - kathāvatthu ca puggalaṢ

dhātu yamaka paññhānaṢ - abhidhammoti vuccatā ti

***EvaṢ saṁvaṭṭitaṢ sukhumaṃ āgocaraṢ tantiṢ
saṅgāyitvā idaṢ abhidhammapiṇakaṢ nāmaṭi vatvā paṃca
arahantasatāni sajjhāyamakaṁsu vuttanayeneva pañhavi
kampo ahoṣu.”***

This is the paragraph in the Sumaṅgala Vilāsanā, which shows how *Abhidhamma Piṇaka* was recited. It is not reasonable to reject the *Abhidhamma*, solely on the basis that no one was assigned, when its recitation is so clearly stated. It is stated only in the Sumaṅgala Vilāsanā commentary that various books were assigned to various *theros*. Assignment of books to anyone was not mentioned in the description of councils such as Atthasālinā or commentaries to *Vinaya* or Cullavagga Paṭi. Therefore, it can be considered that, this assignment is not such an important matter. The fact that *Abhidhamma* was recited is mentioned in all the books showing councils. Therefore, it should be known that the statement, “*Abhidhamma Piṇaka* was not there at the time of the first council” is an unsupported story.

Some say that, “The Buddha taught the *Abhidhamma Piṇaka* to the *devas* (Celestial beings). It is not a Dhamma required by humans.” How *Abhidhamma* was delivered to the humans as well as *devas* was given above. There are no two separate Nibbāna for *devas* and humans. Everyone has one Nibbāna. Everybody should arrive at that Nibbāna by realising the four noble truths. There is no other path for it. Buddha delivered Dhamma to beings, in order to make them realise the four noble truths. As everyone including *devas* and humans should attain the same Nibbāna, they should do so by the same means. There are no separate Dhamma for *devas* and humans. All Dhamma taught by the Tathāgata is applicable to everyone such as *devas* and humans. Therefore, it should be known that,

saying, “*Abhidhamma* is for *devas* and not humans” is a statement made due to ignorance.

The best method available at the moment to realise the four noble truths, is learning *Abhidhamma*. The information available in the *Sutta Piṇaka* is not adequate for someone to acquire a sufficient knowledge about the four noble truths. Even villagers, who see aircrafts that roar in the sky, know about them. The people who pilot them also know about them. The knowledge of the people who get to know the four noble truths by hearing and learning the *suttas* is like the villagers’ knowledge of the aircraft. The knowledge about the four noble truths in the person who studies *Abhidhamma Piṇaka* is like the knowledge of the pilot about the aircraft. Paths and fruits and Nibbàna cannot be attained without a complete knowledge of the four noble truths. Therefore, those who wish to attain Nibbàna should learn *Abhidhamma* at least to some extent. It is only such a person that receives great benefit from the Buddha *Sàsana* (dispensation of the Buddha).

Mahàsamaya sutte ca atho maïgalasuttake,

Samacitte ràhulovàde dhammacakke paràbhave

Devatà samiti tattha appameyya anappikà

dhammàbhisamayo vettha gaḍanàtho asaïkhiyà.

It is shown here that an innumerable number of beings comprehended the Dhamma after listening to Mahāsamaya Sutta, Maṅgala Sutta, Rāhulovāda Sutta, Dhammacakka Sutta and the Parābhava Sutta. It is mentioned in several books that many beings attained Nibbāna by listening to *Sutta* Dhamma. It is shown as such, not merely because those beings comprehended the Dhamma by listening to the words contained in those *Suttas*. What is stated there is that, various beings comprehended Dhamma while listening to particular *suttas*. Dhamma discourses by the Tathāgata are very long.

“Buddhānaṣ hi bhattānumodana kālepi thokaṣ vaóóhetvā anumodentānaṣ desanā dāghamajjhima nikāyappamāḍaṣ hoti. Pacchābhattaṣ pana sampattapariyāya dhammaṣ desetānaṣ desanā saīyutta aīguttarika dve mahā nikāyappamāḍa hoti.”

Slightly elongated discourses made by the Tathāgata when transferring merit after accepting alms giving is as long as the Dāgha and Majjhima Nikāyas. The discourse made to those who arrive after an alms giving is as long as the Saīyutta and Aīguttara Nikāyas combined. Is its meaning.

There are thirty two long *Suttas* in the Dāgha Nikāya of the *Sutta Piñaka*. There are one hundred and fifty two medium sized *suttas* in the Majjhima Nikāya. There are nine thousand five hundred and fifty seven in the Aīguttara Nikāya. There are seven thousand seven hundred and sixty two in the Saīyutta Nikāya. One Dhamma discourse by the Tathāgata which is the

same length as the Saïyutta and Aïguttara Nikàyas combined is as long as seventeen thousand three hundred and nineteen suttas.

During one Dhamma discourse, the Tathàgata delivers, talk on liberality, talk on morality, talk on heaven, consequences of sense pleasures, childishness of sense pleasures, impurity of sense pleasures, benefits of avoiding sense pleasures and at the end delivers *Sà mukkaïsika* **four noble truths**. This long discourse which is of the length of thousands of *suttas* contains sufficient facts to enable people to understand the four noble truths. Therefore, many beings who heard this long discourse realised the Dhamma and attained paths, fruits [such as *Sotàpatti*] and Nibbàna. This long discourse by the Tathàgata is not found in any book today. A sufficient description of mentality-materiality and the four noble truths is not found in any *sutta*. The *suttas* found in the books on *Sutta* have no connection with each other. Information given in one *Sutta* is sometimes found in a hundred other *suttas*. Therefore, the *Sutta Piñaka* is not as big in facts as it is in size. **The only long discourse of the Tathàgata found today is the Abhidhamma Piñaka.** Although the *Abhidhamma Piñaka* contains only seven books, it is larger than the *Sutta Piñaka* and *Vinaya Piñaka* combined, in terms of the extent of Dhamma. *Vinaya Piñaka* contains only twenty one thousand aggregates of Dhamma. *Sutta Piñaka* also contains twenty one thousand aggregates of Dhamma. *Abhidhamma Piñaka* contains forty two thousand aggregates of Dhamma. Half of the eighty four thousand aggregates of Dhamma is in the *Abhidhamma Piñaka*. As the

facts in *Abhidhamma Piṇaka* are connected with each other, it is like one *Sutta*. Dhamma is methodically described in it. Whether *Abhidhamma Piṇaka* is a teaching of the Buddha or not, the only means available for the understanding of Dhamma is studying Abhidhamma. There are seven *Pakaraṇa* as, **Dhammasaṅgāṇī** **Pakaraṇa**, **Vibhaṅga** **Pakaraṇa**, **Dhātukathā** **Pakaraṇa**, **Puggala Paṇḍitti** **Pakaraṇa**, **Kathāvattu** **Pakaraṇa**, **Yamaka** **Pakaraṇa** and **Paññhāna** **Pakaraṇa** in the Abhidhamma Piṇaka. Among these seven *Pakaraṇa*; **Dhammasaṅgāṇī** **Pakaraṇa**, **Dhātukathā** **Pakaraṇa** and **Yamaka** **Pakaraṇa** should be committed to memory. In Myanmar (Burma), these books are taught in the dark at night. Teaching of *Abhidhamma* is divided into two as *divāvācanaya* (Reading from books during the daytime) and *rātrāvācanaya* (Recitation with someone at night). The books mentioned above as those to be committed to memory are *rātrāvācanaya*. The rest are *divāvācanaya*.

Abhidhamma rātrāvācanaya is not something to be memorized like *Bālāvatāra*, *Sidatsaṅgarā* and the like which are committed to memory by young ones. Even the entire life time will not be sufficient to do so. The student, who has methodically studied books such as *Abhidhamma Saṅgrahaya* and got matters explained by teachers, can arrange and make the *rātrāvācanaya*. Learning *Abhidhamma* is not reading the books, but comprehending the *Pakaraṇa* in Pali as well as in own language and understanding it.

Abhidhamma should be learnt in brief before delving into the *Abhidhamma Pakaraḍa*. It is difficult to learn *Abhidhamma* from the seven *Prakaraḍa* alone. Therefore, those learned in *Abhidhamma* in the past have written books on *Abhidhamma* for the use by people expecting to delve in to the *Abhidhamma Piṇaka*. **Abhidharma Saṅgrahaya**, **Abhidharmāvatāraya**, **Nāmarāpa Paricchedaya** and **Nāmarāpa Samāsaya** are books well known in this regard. The one which is best known among them is *Abhidharma Saṅgrahaya*. It is considered the best book. Therefore, there are many other books which are translations, commentaries and sub-commentaries of it. There is no other book on Buddhism which has so many associate works. In the recent past there have been many books on *Abhidhamma* written in the Sinhala language. They are based on the *Abhidhamma Saṅgrahaya*. Therefore, they should be considered associate works of *Abhidhamma Saṅgrahaya*.

We compiled this book “**Abhidharmaye Mālīka Karuḍu**” not for the purpose of teaching *Abhidhamma*. Absolute Dhamma which are extremely subtle is difficult to comprehend. Therefore, many wrong concepts arise in the person who learns *Abhidhamma* by reading books and listening to teachers. Arising of wrong concepts means incorrectly comprehending the Absolute Dhamma. We saw from the statements made and writings of many who have learnt *Abhidhamma* at the present time, that they have incorrectly comprehended certain matters. That is why we thought of

writing this book. The main reason for misconception is the confusion of words. Almost all the books on absolute Dhamma found today are compiled by taking the word to be the principal matter. These writers have attempted to explain the Dhamma by analyzing the words and according to the words alone. Discussions of Dhamma based on the analysis and description of the words alone is difficult to understand. One of the reasons for those who learnt Dhamma to make incorrect comprehension is showing the Dhamma by the description of words. Therefore, we have not adopted that method in compiling this book, but taken Dhamma as principal and analysed Dhamma. It is a clear knowledge regarding the basic facts of *Abhidhamma* that is required by someone studying *Abhidhamma*. Therefore this book has been compiled to the best of our ability with the intention of clarifying those matters.

It is our belief that this book will be of immense value to everyone who studies, have already studied or teaches *Abhidhamma* using books such as *Abhidhamma Saïgrahaya*.

Ciraṣ tiññhatu saddhammo

With love of the Sāsana

Rerukāne Chandavimala Mahā thero

2495/1951 August 1st

Sri Vinayalaikārāma

Pokuōuviña.

Basic Facts of *Abhidhamma*

Namo tassa bhagavato arahato

sammà sambuddhassa

The discourses made over a period of forty five years, for the purpose of showing the path to Nibbàna, to the helpless beings who are blinded by ignorance and traversing the *Saṣsàra* (Cycle of births and deaths), due to great compassion towards them, by the *Sammàsambuddha* who was capable of seeing, the inside and outside of the world like seeing the inside and outside of a glass ball held in the hand, capable of seeing not only the present but also the past and the future and having the absolute and pure knowledge, is two-fold as Dhamma (Teachings of the Buddha) and *Vinaya* (Disciplinary code for Bhikkhus).

Here *Vinaya* is the discourse on the code of conduct of the *Samaṇa* disciples of the Tathāgata. The discourses that, shows by analyzing in many ways, the status of formations such as earth, trees, mountains and beings such as humans, *devas*, *brahmas* as aggregates and the like; shows how the birth of beings repeatedly occur from life to life; shows how beings are subject to pleasantness and suffering; shows the absolutely pleasant Nibbàna element and shows how to arrive at Nibbàna is **Dhamma**. This Dhamma consists of two parts as *Sutta Piṇaka* and *Abhidhamma Piṇaka*. Among them the seven books; Dhammasaṅgāṇī, Vibhaṅga, Dhātu kathā, Puggala paṭṭatti, Kathāvatthu, Yamaka and Patthāna is the *Abhidhamma Piṇaka*. This *Abhidhamma Piṇaka* consisting of seven books which are connected to one another is one long lesson. The *dhamma* such as aggregates are shown completely in detail and systematically in the *Abhidhamma Piṇaka*. A proper knowledge of the Buddha

Dhamma can be acquired by learning the *Abhidhamma Piṇaka*. Short discourses made by the Tathàgata at various places to suit various people are *Suttas*. The collection of such discourses is called the *Sutta Piṇaka*. These *suttas* are not connected with each other. *Sutta* Dhamma are like prescriptions written by a physician after examining various patients. *Abhidhamma Piṇaka* is like the medical knowledge possessed by the physician. One cannot become knowledgeable in Dhamma by learning the *Sutta Piṇaka* which is like a lot of prescriptions; like it is not possible to become a physician by reading prescriptions rather than methodically studying medical science. Cannot become learned in Dhamma or a good Dhamma speaker. The Dhamma knowledge of the person who does not know *Abhidhamma* is confused. Dhamma discourses are also not pure. The confusion and faults in it can be seen only by those who know *Abhidhamma* and not by others. Therefore, others praise such confusing discourses. The deliverer who does not know the status of the discourses too is pleased. Sometimes feels proud of oneself. Such wrong idea remains until *Abhidhamma* is learnt. The commentary on *Abhidhamma* named, 'Atthasàlini' shows the Dhamma discourses by one not learned in *Abhidhamma* as follows.

***“âbhidhammika bhikkhu yeva kira dhammakathikà
nàma, avasesà dhammaṣ kathentàpi na dhammakathikà.
Kasmà? Te hi dhammaṣ kathentà kammantaraṣ vipàkantaraṣ
râpârâpapuricchedaṣ dhammantaraṣ àloletvâ kathenti.
âbhidhammikà pana dhammantaraṣ àlolenti. Tasmà***

âbhidhammikà bhikkhu dhammaṣ kathetu vā mā vā pucchita kale pana kathessatā ti so yeva dhammā kathiko nāma hoti.”

“It is the bhikkhus learned in *Abhidhamma* that are Dhamma speakers. Although others deliver Dhamma, they are not Dhamma speakers. Why is it? They deliver Dhamma, confusing one *kamma* with another *kamma*, confusing one result with another result, confusing material with non-material and confusing one *dhamma* with another *dhamma*. Those learned in *Abhidhamma* do not confuse the Dhamma. Therefore, whether or not the Bhikkhu learned in *Abhidhamma* delivers Dhamma discourses, he definitely becomes a Dhamma speaker because he correctly explains matters when questioned by others.” Is its meaning. Facts being so, those who need to learn Buddhism should study the *Abhidhamma Piṇaka*.

Abhidhamma is a very deep science. The Dhamma contained in it are extremely subtle. This Dhamma cannot be seen by instruments such as microscopes, which the present day scientists utilise. They should be realised with pure intelligence. To realise them properly, it is necessary to be born with intelligence. Those who are not born with intelligence find it difficult to comprehend them. Therefore, everyone who has read books does not comprehend them well.

Those with low intelligence, who have learnt *Abhidhamma* from teachers and books, will only be able to recite Dhamma paragraphs and state the names and numbers of absolute Dhamma. They mislead themselves by thinking that

they know *Abhidhamma*. It is a wrong concept regarding absolute Dhamma that result in people who read books here and there with the intention of learning *Abhidhamma*. There are many people who have mislead themselves regarding absolute Dhamma due to the arising of wrong concepts in this manner.

As absolute Dhamma is very subtle, it is very difficult to understand. Therefore, even the people born with intelligence are mislead when listening to teachers and reading books. Wrong knowledge is more dangerous than no knowledge. Therefore, attempt must be made to learn everything clearly. Books must be read repeatedly in order to ensure that one knows the matters correctly. Facts learnt from one book should be compared with how they are described in other books. Should also inquire from people who are knowledgeable. The knowledge about all absolute Dhamma should be clarified in this manner.

Mind/Consciousness (*Citta*), fifty two mental factors (*Cetasika*), twenty eight corporeality (*Rûpa*) and Nibbàna are the eighty two basic *dhamma* given in *Abhidhamma*. Those who study *Abhidhamma* should properly know these eighty two *dhamma* as a foundation. If there is a misunderstanding regarding the basic Dhamma, such misunderstanding will occur everywhere and lead to confusion. If these *dhamma* are understood properly, it is possible to learn *Abhidhamma* easily. Even if the *Abhidhamma Piṇaka* is read several times, a clear understanding about Dhamma will not result if these *dhamma* are not clearly understood. Therefore, those who study

Abhidhamma should make a special effort to understand the collection of these *dhamma*.

Absolute truth (*Paramattha*) and Conventional truth (*Hānattha*)

Paramattha is a general reference to the eighty two *dhamma* mentioned above, which are the basic facts of *Abhidhamma*. The person who studies *Abhidhamma* should first, understand properly, *Paramattha* and their characteristics. It becomes the foundation to understand the individual absolute *dhamma*.

Everything felt and captured by the mind are called *Attha*⁴. The meaning of *Attha* is that what is felt by the mind. As everything is felt by the mind, there is nothing anywhere which is not *Attha*. When it is said that everything felt by the mind is *Attha*, how does the mind become an *Attha*? Is it not something different from *Attha*? As one mind can feel another mind, mind also becomes *Attha*. Expressed in another manner, *Attha* is something read or heard in words. As one word can be expressed by means of another word; word itself is *Attha*. As everything can be expressed in words, everything in the world is *Attha*.

Attha which is generally one is divided into sections as *Hānattha* and *Paramattha*. Even if the mind feels that there is something big when some word is heard, what is felt may not

⁴ Translated as the truth, it can also mean meaning.

exist in reality. Even if, what is felt when some word is heard is something subtle and insignificant, it may be something that really exists. When the word table is heard, the mind feels the existence of a large object. Further inquiry will show that, there are four pieces of timber kept upright, four pieces of timber connecting them, few planks laid on them and a few nails. None of them is the table. All of them are also not the table. If all of them together is the table, they should be the table when kept together as a bundle. It is not so because all of them is not the table. There is nothing called the table other than the pieces of timber. What the mind felt on hearing the word table, was, what the mind perceives when the pieces of timber are assembled in a particular way. The meaning of many words we perceive when hearing them, do not exist in reality, just as in the case of the word table. Inquire into the meanings of the words; chair, house, day, month, north, south, bull and man. Although, the mind feels something very insignificant on hearing a certain word, it may be something which really exists. Although the meanings of the words; *Citta* (mind/consciousness), *Phassa* (contact), *Vedanà* (feeling), *Lobha* (greed/craving), *Dosa* (hatred), *Moha* (delusion) that are perceived on hearing them are not as strongly felt as the words such as table; they really do exist. Between meanings that really exist and do not exist, it is the meaning that really exist which is greater. The meaning which does not exist in reality is lower in value. Therefore, the meaning that really exists is the absolute truth. The meaning that does not really exist is the conventional truth.

Characteristics of conventional truth and Absolute truth

Not being truly found is the characteristic of the conventional truth. Being truly present is the characteristic of the absolute truth. Appearing as large and disappearing on inquiry is the characteristic of the conventional truth. Not being seeing before inquiry and surfacing on inquiry is the characteristic of the absolute truth. The conventional truth appears like something big and covering a large area when viewed from a distance and disappears on inquiry, like the mist when viewed at close quarters. The absolute is not visible prior to inquiry but is strongly felt on inquiry like the heat in the iron which is not seen at a distance but strongly felt when touched.

How the absolute truth can be found.

Whether a truth recognised from the words heard or what is seen with the eye is an absolute truth or a conventional truth can be determined by analyzing it. The following two rules must be borne in mind when analyzing.

(1) One is only one, one is never two.

(2) Two is only two, two is never one.

If something can be broken into two, it is possible because it was originally two. If something which was considered to be one, can be broken into seven-eight, twenty-

thirty; it is so because, it was originally seven-eight, twenty-thirty. Two objects can be attached to each other and appear to be one. Yet attachment does not make two to be one. They are two attached to one another. They can be separated because they were separate items, though attached to each other. If one, it will always be one. If something which appeared as one can be broken, split into two, the one seen at first was not truly one but conventionally one. Continue to divide, what was felt as one by the mind, until you get something which cannot be divided further. What is obtained finally, which cannot be divided is the absolute truth. If something that is felt in the mind when hearing a word cannot be divided and it is truly present, then it is the absolute truth. Meanings that are perceived when hearing the words such as *Citta*, *Phassa*, *Vedanà*, *Pañhavi* (earth/hardness-softness), *āpo* (wind) and *Tejo* (heat/cold-temperature) cannot be divided. Therefore, they are the absolute truths which are truly present. The meanings perceived from words such as table, chair, bed, plate, cup, cloth, tree, rock, bull, man and god can be sub-divided. Therefore they are conventional truths; as they are not truly present. *Sammuti*, *Pañatti* are two words which are used to express conventional truth.

The word *Paramattha*⁵

⁵ The word *Paramattha* has been translated as absolute truth. How meaningful and relevant is the following analysis to the reader of the English translation should be decided by the reader himself. This section has been translated for the sake of completion. *Parama* on its own does not always mean absolute.

When the two words *Parama* + *Attha* are combined it becomes *Paramattha*. *Parama* is a word which gives the meaning of great. The words great, high are used to describe good objects and good people. Yet the greatness meant by the word *Parama* is not just good or bad, it is the excess of good or bad nature. Therefore, the greatest/highest wholesome act is called *Parama kusala*⁶. The worst unwholesome act is called *Parama Pāpaya*⁷. The highest pleasantness is called *Parama Sukha*⁸. Worst unpleasantness is called *Parama dukkha*⁹. Best friend is called *Parama mitta*¹⁰. The worst enemy is called *Parama sattū*¹¹. Great profit is called *Parama lābha*¹². Great wealth is called *Parama dhana*¹³. In all these usages the word *Parama* gives the meaning of abundance of various natures. What is meant by greatness here is the abundance of the relevant nature. *Hānattha* which means non-existent in reality is in a certain way a truth. There is greater truth in what really exists. Therefore it is greater by existence in reality or appearance. Considering this greatness, *dhamma* which really exist are called *Paramattha*. Greatness and deficiency due to being good or bad is another matter. Considering in this manner, *Paramattha* which belongs to the wholesome side are great

⁶ *Kusala* is wholesome act.

⁷ *Pāpaya* is unwholesome act.

⁸ *Sukha* is pleasantness.

⁹ *Dukkha* is unpleasantness/unsatisfactoriness/suffering.

¹⁰ *Mitta* is friend.

¹¹ *Sattū* is enemy.

¹² *Lābha* is profit

¹³ *Dhana* is wealth.

dhamma. *Paramattha* which belong to the unwholesome side are weak *dhamma*. These two methods should not be confused.

A place where the word *Parama* has been used to mean, not turning and not changing cannot be found. Although some use the comparison with not turning, not changing and comparisons with lamps and spittoons in describing the absolute truth, they are inappropriate here. They further confuse the absolute truth. Due to this talk of not turning, some incorrectly think that only Nibbana does not change and therefore, the only absolute truth is Nibbana. If the talk of turning is rejected, such confusion will not occur. We think that, the talk of not turning has got into some who are learned in *Abhidhamma* and certain *Abhidhamma* books due to the misinterpretation of the word *Aviparito*¹⁴ in the phrase “*Paramo uttamo aviparito attho paramattho*” in the sub-commentaries (*òākà*). There is no place in the *Tipiṇṇaka* where the expression *Aviparita* is used to indicate the meaning of not turning. This expression is used in the *Tipiṇṇaka* to indicate the meaning of truth. The compilers of the *Vibhàvinā* sub-commentary have used it to give the meaning of truth. The compilers of sub-commentaries have used the expression *Aviparita* to indicate the true presence of the greatness in *Parama*, the meaning of which can be expressed in many ways such as wholesome. The meaning of “*Paramo uttamo aviparito attho paramattho*” is that, *Attha* which is great and true is *Paramattha*. The word *Viparita*¹⁵ (changing) has

¹⁴ Unchanging.

¹⁵ *Viparita* is the opposite of *Aviparita*.

been used to show turning/changing, in descriptive (*Veyyakaraḍa*) books. This confusion has occurred due to taking the meaning of the word “*Aviparita*” in the sub-commentaries according to the meaning of the word *Viparita* used in descriptive books.

Attha is two-fold as *Mālattha* (basic truth/meaning) and *Vikrutiāttha* (changed meaning). Clay is a *Mālattha*. Pots and the like made from it are *Vikrutiāttha*. Metal is a *Mālattha*. Weapons, vessels made from it are *Vikrutiāttha*. Wood is a *Mālattha*. Chairs tables and the like made from it are *Vikrutiāttha*. *Mālattha* really exists. *Vikrutiāttha* have no essence, yet, it is visible but do not exist in reality. Clay, metal and wood were referred to as *Mālattha*, not because they are really *Mālattha* but only as a simile to explain *Mālattha* and *Vikrutiāttha*. There is a section of subtle *Mālattha* seen by the Buddha by sending the hand called intelligence and touching everything at very deep and subtle places in the world which consists of a large collection of animate and inanimate objects. They are *Paramattha*. They are referred to as *Paramattha* because they really exist. All animate and inanimate objects arise from them. Therefore, they become *Mālattha*. Someone who is looking for the status of the world will find them to be the essence. Therefore, it is proper to call them *Sārāttha* (Actual truth). Insight was the practise adopted by the Tathāgata under the bodhi tree for the purpose of attaining supramundane Buddhahood. There was no *Attha* that was not captured by his intelligence. The extent of *Paramattha dhamma* He saw is not

known to anyone other than Himself. Yet, it must be stated that there are many *Paramattha dhamma*. There are eighty two *Paramattha dhamma* given in the books on *Abhidhamma*. Stated briefly, these eighty two are four as *Citta*, *Cetasika*, *Rûpa* and **Nibbàna**.

Paramattha dhamma do not appear visibly as large as trees and rocks. **All *Paramattha dhamma* are actions and non-material.** The person, who has not recognised properly, the status of actions, finds it difficult to comprehend the status of *Paramattha*. The person who needs to know the status of *Paramattha* should first develop a good understanding of the status of action. When the status of action is comprehended, it is easy for him to comprehend the status of *Paramattha*.¹⁶ Therefore a brief explanation of the status of action is made here.

Everything in the world can be divided in to three groups as matter, properties (qualities/characteristics) and actions. Among them all *dhamma* whether animate or inanimate which support properties such as being round, being square, being long, being short, being wide and being narrow are materials. The movement/changing, arising, disappearance and sustenance of materials are actions. Eating, drinking, going, coming, cutting beating, cooking and the like is the movement/changing of materials. Majority of things considered as actions in the world

¹⁶ The linguistic analysis of the words, *Parama*, *Attha* and *Paramattha* appear to end here. It is hoped that the reader can comprehend the translation.

are movement/changing of materials. Materials are visible to the eye. Actions are not visible to the eye. It is something to be realised in the mind by looking at the materials. It is something to be guessed. Actions are thought to be visible because of the ignorance of the status of actions. When a vehicle moves on the road, it is only the vehicle that is visible. Movement cannot be seen. It cannot be captured by the eye. The vehicle is seen at a place and instantly not seen there and seen at a further place. The appearance of the vehicle from place to place is construed as the movement of the vehicle. When a man moves, the human body is seen at a particular place, at another place close to it and so on. The appearance of the human body at different places makes the mind guess the movement of the man. When a hand is raised, it is seen at a particular point and then at a higher point. Secondly it is seen even higher. Thirdly even further, fourthly even higher, fifthly even higher. Not appearing at the places it was earlier and appearing to be higher makes the mind feel, "The hand is being raised." The eye sees only the hand. The statement, "raising the hand is seen" is only a convention accepted by people. It is not an absolute truth. The act of raising is a certain power (*Vegaya*) created by the hand. What is called the movement of the man is also a *Vegaya* created due to the human body. The movement of the vehicle is also a *Vegaya* created due to the vehicle.

Actions do not have the nature of lasting a long time. Dying immediately after the performance is the nature all actions. The action of movement lasts as long as walking. The

action of movement dies as soon as walking is terminated. There is nothing left thereafter. The action of raising the hand lasts only as long as the hand is kept raised. The action of raising dies when the hand reaches the highest point. It should be known that all actions die in this manner. People consider the presence of actions over hours, days, months, years because of considering, the connected series and generations of actions as one action. Actually, it cannot be said that an action lasts, an hour, minute or a second. It should be realised by considering the following matters intelligently.

Walking is one action. Standing is an action opposed to it. If someone is walking he is not standing at that moment. If someone is standing he is not walking at that moment. One person cannot perform two opposing tasks at one time. If a man goes to a village situated a mile away in one hour, it is generally considered a mile long journey which lasted one hour. Actually it is not one action but a series of actions. It should be understood to be a series of actions as follows. There is no place where the person who travelled the one mile long path did not stay at. He did not move while standing. Did not stand while moving. It is said so because one person cannot do these two at the same time. Lifting the foot and moving it forward is walking. Placing the foot on the ground is standing. The person who is walking always raises one foot and takes it forward. That is his walking. He places the foot on the ground to raise the other foot. That is standing. The walking ceases with standing. Standing ceases with walking. The person, who walks, stands at

every step. When all the actions of standing made by the person travelling a mile is discounted and the collection of movements in between are considered as one, it will appear as a mile long journey which lasted one hour. The truth is that there was a series of standings and a series of movements on a mile long road. If it is necessary to raise the feet a thousand times to complete a mile long journey, it should be considered that the series of those actions contained a thousand standings and a thousand movements. When taken in this manner it will be realised that the time taken by one standing or one movement is very brief. It should be said that the age of each action is two thousandth of an hour. This is not a division of the actions as they are, but is something said to explain its nature. The truth is that, no action lasts even a hundred thousandth of an hour leave alone a two thousandth of an hour. Another matter is given below to explain the status of actions.

Consider the movement of a wheel rolling on the ground. The weight of the wheel is felt by the ground while it remains stationary as well as moving. There is no place that the wheel did not touch, along the ground it travelled. The travelling of the wheel is one action. Pressing on the ground is a different and opposing action. The wheel stays on the ground irrespective of the speed at which it rolls. Does not roll when it stays on the ground. As one object cannot perform two opposing actions simultaneously, the movement of the wheel is a series of actions comprising staying followed by rolling and rolling followed by staying. The general populace discounts the actions of staying,

combines the series of rolling and considers it as one action. If the matter is stated as it really is, it should be said that, many actions of staying and rolling occur when the wheel moves even one inch. The number of such actions cannot be estimated. Into how many parts can the inch be divided, the number of actions are so many. The wheel will roll from one part of the inch to the next. As it rolls in this manner, two actions of staying and moving will take place at each part of the inch. The inch can be divided in many ways. Two hundred thin papers is about one inch. Therefore, if the inch is divided into parts, equal to the thickness of a thin paper, there will be two hundred parts. On the ground which is one inch in length, rolling of the wheel from a part, the thickness of a thin paper to the next is one action. The wheel weighing down on the ground completes another action. It rolls on to the next section. Then the action of staying terminates. As two actions of staying and rolling take place at each section, the wheel performs two hundred actions while moving one inch. The wheel of a fast moving vehicle does not even take one second to travel one inch. Counting in this manner, four hundred actions take place within a second regarding the wheel which is turning. Taken in this manner the life time of one action is four hundredth of a second. This is also a simile. The truth is that an action does last even one hundred thousandth of a second. *Citta*, *Cetasika*, *Rāpa* which are known as *Paramattha dhamma*¹⁷ are actions that do not have a life time of even one hundred thousandth of a second. It should be

¹⁷ Things that exist in absolute terms.

realised that actions which are considered to be long are not single actions but series and generations of actions.

***Paramattha* and the words in the language**

The main difficulty and hindrance towards speaking and writing in a manner that enables the right understanding of the *Paramattha dhamma* is the inadequacy of words in the language¹⁸. *Paramattha dhamma* which are in contact and connected to each other as groups, generations and collections in a manner that they cannot be separated by any means, are not captured by the eye and the like and the mind of normal people. The words in the language have been created by people in order to express meanings captured in their minds. There are no words to express truths that are unknown. Languages lack words to express *Paramattha* which have not been seen by the ordinary man. Yet, absolute truths have to be expressed using words created by people to express non-absolute truths. Individual words suitable to express a particular *Paramattha dhamma*, so as to give the complete meaning correctly and clearly are rare. When the absolute truths are expressed using words designed to express non-absolute truths, there occur certain shortcomings and excesses with regard to the meaning. When an absolute truth is expressed by a certain word, only a certain property of the thing described, leaving out its body; just as only a certain stage [ripe coconut] is indicated, leaving out the small coconut

¹⁸ Reference here is to languages in general.

and young coconut, when the word “coconut¹⁹” is used to describe the fruit of the coconut tree. When a certain word is used to describe a *Paramattha dhamma*, meanings other than what is intended will also be captured; just like other animals will be included when the expression “animal with horns” is used to indicate a bull. As various shortcomings and excesses occur due to the inadequacy of words, those seeking Dhamma should not confine themselves to the meanings of the words only, but repeatedly think of the matters according to the facts and clarify the meanings.

Due to this lack of appropriate words, many words have to be used to show various *Paramattha dhamma*. Hundreds of words have been used in the Dhammasaṅgānā Pakaraṇa to show greed. Hatred has been expressed with twenty six words. Delusion has been shown with twenty four. Similarly other *Paramattha dhamma* have been indicated by the use of many words. A particular word among the many used to describe a *dhamma*, expresses one aspect of it. A particular word will express one virtue. A particular word will indicate the main reason for the arising of that *dhamma*. A particular word will express the result of that *dhamma*. A particular word will express the *dhamma* along with another *dhamma*. The person trying to realise the Dhamma should examine each word, combine their meanings and discover the absolute truth. It is not

¹⁹ Meaning ripe coconut. The reader who does not know the Sinhala language may not appreciate this. There are different words in the Sinhala language to describe various stages of the fruit of the coconut tree.

something easily achieved or could be done by everyone. **This is how the Buddha expressed greed with a hundred words.**

“Tattha kathamo lobho? Yo ràgo, saràgo, anunayo, anuràdho, nandi, nandiràgo, cittassa saràgo, icchà, mucchà, ajjhosànaṣ, gedho, paëigedho, paigo, sako, ejà, màyà janikà, saṁjananā, sibbanā, jàlanā, saritā, visattikā, suttaṣ, visaṇā, àyuhini, dutiyā, paōidhi, bhavanetti, vanaṣ, vanatho, santhavo, sineho, apekkhā, paṇibandhu, àsà, àsīisanā, àsīsittaṣ, rāpàsā, saddàsā, gandhàsā, rasàsā, phoṇṇhabbàsā, làbhàsā, dhanàsā, puttàsā, jāvitàsā, jappā, pajappā, ahijappā, jappanā, jappitattaṣ, loluppaṣ, loluppàyanā, loluppàvittaṣ, pucchaṁjikatā, sàdhukamyatā, adhammaràgo, visamalobho, nikanti, nikāmanā, patthanā, pāhanā, sampattanā, kāmataōhā, bhava taōhā, vibhava taōhā, rāpataōhā, arāpataōhā, nirodhataōhā, saddataōhā, gandhataōhā, rasa taōhā, phoṇṇhabbataōhā, dhammataōhā, ogho, yogo, gantho, upādānaṣ, àvaraōaṣ, nāvaraōaṣ, chādānaṣ, bandhanaṣ, upakilesa, anusayo, pariyuṇṇhānaṣ, latā, veviccaṣ, dukkhamālaṣ, dukkhanidānaṣ, dukkhappabhavo, mārāpāso, mārāpalighaṣ, mārāvisayo, taōhānadā, taōhājālaṣ, taōhāgaddalaṣ, taōhā samuddo, abhijjhā, lobho, akusalamālaṣ ayaṣ vuccati lobho.”

The methods of usage of Sinhala language and the Pali language are vastly different from each other. As such a

Sinhalese²⁰ will not easily comprehend the meaning, when, what is given in Pali is directly translated into Sinhala. Absolute truth should be shown using appropriate Sinhala words indicating various meanings. Showing in that manner is a very difficult task. Yet, as far as possible, words used in the Sinhala language to express various meanings have been found in describing *Paramattha dhamma*.

²⁰ It should be borne in mind that this is a translation of a Sinhala book and the problem could be compounded to some extent. However the translator has tried to avoid this problem by finding English equivalents of Pali words, wherever possible rather than translating the Sinhala terms.

Citta

Citta or consciousness is knowing about absolute and non-absolute truths which are there in various ways. “*Ceta, Mana, Viñāna, Hadaya, Mānasa*” are also Pali words which are used to indicate *Citta*. Consciousness²¹ arises at the eye, ear, nose, tongue, body and heart. Although it is an action, it is taken as a thing that produces the strength of a doer and something which has the strength to perform, because of the ease of usage in that manner. Language has many words which indicate consciousnesses such as seeing, vision, hearing and the like. When a form (*rāpa*) comes into contact with the eye, awareness about it arises. In expressing it, the words seeing and vision are used, instead of knowing/awareness. When something is recognised due to contact with the eye, it is said, “Was seen or saw”. Although the words are different, what they indicate is knowing or consciousness. When a sound makes contact with the ear, a consciousness that recognises the sound arises. What is indicated by the word hearing is the consciousness that recognises the sound. When a bad odour comes onto contact with the nose, it is sometimes said that a bad smell is felt. Sometimes the word felt is not used and says it is smelly. On those occasions what is indicated by the word smell, is the consciousness which recognises the odour. Sometimes when a taste reaches the mouth, it is said, “a taste is felt.” Sometimes, it is said to be bitter, sour instead of just saying a taste. On such

²¹ *Citta* and mind/consciousness are synonymous and therefore used alternatively depending on how they fit in to the particular sentence.

occasions, the type of taste is stated by the consciousness that knows the taste. When something makes contact with the body, it is said that the contact is felt. Sometimes the result of the contact such as hurting, cold, hot is expressed. On such occasions, those words express the consciousness that recognises the contact. When a consciousness occurs without a connection with the five sensitivities (*Pasàda*), it is said that a thought occurred. Sometimes words such as felt, thought of, needed, comprehended, understood and realised are used. They all refer to consciousness. Facts being so, it should be known that, what is meant by seeing, vision, hearing, bad odour, good odour, bitterness, astringency, cold, heat, idea and need is *Cittaparamattha* (absolute truth in mind). Some of these words give *Adhikàrtha* (Complete truth sometimes in excess of reality.). To think correctly it is necessary to remove *Adhikàrtha*.

The act of the movement of the vehicle is a power arising from the vehicle itself. The act of raising the hand is a power arising from the hand. Similarly, the act of recognising objects and the act of capturing objects which is called *Citta* is a power that comes up at the end of a generation of consciousness. Just as buds come up at the end of a creeper, according to the supply of fertilizer, new consciousnesses arise at the end of the generation of consciousnesses, according to impact with objects. Consciousness occurs in physical bases such as the eye. Yet consciousness should not be taken as something arising from them. If consciousness arises from physical bases such as the

eye; when objects such as form and sound impact simultaneously on several physical bases, several consciousnesses should arise at the same time. As two *Citta* cannot arise simultaneously in one mind base, it should be known that, wherever the *Citta* occurs in the body, it occurs at the end of a generation of *Citta*. If *Citta* is not taken as a power arising at the end of a generation of consciousness and taken as a power arising from the body or support bases; it will not be possible to prove a re-birth (*Punabbhava*). The person who can see *Citta* as something which arises at the end of a generation of consciousnesses can easily see the presence of a re-birth.

Some say that the main reason for the arising of *Citta* is objects. There are objects everywhere. However much objects are present, no *Citta* will arise, if there is no existing generation of consciousness. Causes such as objects can produce *Citta*, only when there is an existing generation of consciousness. Therefore, it should be known that the main reason for the arising of *Citta* is not objects but an existing of generation of consciousness. As *Citta* cannot arise without an object, object also becomes a strong reason for the arising of *Citta*.

Lifetime of the *Citta*

It was stated earlier that action dies off immediately after the end of the performance, without leaving anything behind; just as lightening in the sky instantly disappears without leaving anything and the sound emanating from the drum, ceases instantly without remnance. As *Citta* too is an action, it does not

go beyond such nature but dies off without lasting even a moment. The dying of the *Paramattha dhamma* is referred to as extinction and break up. Each *Citta* has three periods as, period of arising, period of existence and period of break up/dissolution. These three periods are equal in extent. None of them are shorter or longer. It is the nature of *Citta*, *Cetasika* to take the same time to arise as the time of existence, and the time taken to break up. The lifetime of *Paramattha rāpa* is seventeen times that of *Citta*. Arising of *Citta* is *Uppāda*, existence is *Tithi* and break up is *Bhaṅga*. These three periods of *Uppāda*, *Tithi* and *Bhaṅga* together is called a *Cittakkhana* (Consciousness moment). *Cittakkhana* is a very short period of time. Two *Citta* do not occur in one generation of *Citta*, in one mind base at the same time. A second *Citta* arises only after the complete dying of the *Citta* already arisen. General populace of the world considers the time taken to snap the fingers or bat an eye lid as a very short interval of time. The phrase, “*So pana khaṇḍo accharāsaṅghāta khaṇḍassa akkhinimmālanakhaṇḍassa ca anekakoṇi sataṣaḥassa bhāgo daṇṇhabbo*” shows that the lifetime of a *Citta* is smaller than a billionth of the time taken to snap the fingers or bat an eye lid.

However quickly does the arisen *Citta* goes into extinction, new *Citta* connected with the dying *Citta* and leaving no gap, arises by taking on various objects that come up. There is no occasion on which, *Citta* belonging to a generation of *Citta* do not arise, except in the state of attainment of extinction (*Nirodha Samāpatti*) and in the unconscious sphere. When there

is no special object presented, continuous *Citta* will arise by taking as object the *kamma* which caused re-birth. We do not feel that there are naturally occurring *Citta* called *Bhavāṅga Citta* (*Kamma* resultant consciousness/Life continuum)) which arise on account of *kamma* and the like. This is not the occasion to describe it. As the life time of a *Citta* is very short and new *Citta* arises following the dying *Citta* without leaving a gap, what takes place where *Citta* occurs is a very rapid activity. There is no other machine that performs a faster activity. As the lifetime of a *Citta* is very short, it has been shown that the number of *Citta* that arises and dies during the time taken to snap the fingers are millions. *Arahant* Nāgasena *Mahā thero* showed the king Miēinda, the number of *Citta* arising and dying by means of the following simile. “*Vāhasataṣ kho maharaja, vāhānaṣ aóóhacāēaṇca vāhā vāhisattammaōāni dve ca tumbā ekaccharakheōe pavattacittassa ettakā vāhi lakkhaṣ ṇhapāyamāne parikkhayaṣ pariyādānaṣ gaccheyyuṣ*”. If one grain of paddy (rice) is taken from a quantity of paddy contained in one hundred and fifty *Yāēa* and seven *Amuōa*²² for each *Citta* occurring during the time taken to snap the fingers the paddy will be exhausted before all the *Citta* are accounted for, is its meaning. *Yāēa* is a cart load of paddy. This is not an attempt to determine the exact number of *Citta* arisen during the time taken to snap the fingers but to show how large it is. The exact number of it cannot be indicated. Those who read this may not accept that such a large number of *Citta* arises in one person during the

²² A unit of capacity to measure grain in ancient Lanka.

time taken to snap the fingers. It can be accepted only after further studying the status of *Citta*. May they attempt to reach that point!

The varied nature of *Citta*

The world is very variegated. Its varied nature is the presence of a collection of a variety of innumerable beings that are different from each other and a collection of innumerable objects such as trees and creepers. Mind too is something that changes according to the object impacted. The mind focused on a Coconut tree is different from the mind focused on an Arecanut tree. The mind focused on a Jack tree is different from both those. The mind focused on a rock is different from all three. As the *Citta* arisen due to each object is different from each other, different *Citta* arise according to each and every object and people in the world. Therefore, *Citta* is varied as much as the world is varied. Comparing the varied nature of the mind with the varied nature of the world is like comparing the water in the ocean with the water in a well. Correctly stated, varied nature of the mind is billions or trillions of times more than the varied nature of the world. This is because the minds that arise on account of each object too are varied. Ten different *Citta* occur in ten different people on account of the same object. The *Citta* that occur in a hundred thousand will be a hundred thousand different *Citta*. The *Citta* that occur in the same mind base regarding the same object on a thousand different occasions will be as many. Facts being so, it should be

said that there is nothing as variable as the mind. The variations in the beings are because of the variations in the *Citta*.

Power of the mind

Although the mind is an absolutely subtle *dhamma*, which is not visible to the eye and cannot be touched by the body, it has a great power. Everything in the world is subservient to the mind. Yet, the weak mind is subservient to everything in the world. It changes according to the objects impacted. The world of living beings exists because of the mind. There is nothing as great and valuable as the mind for those without a correct vision. They act by taking it as *Parmattha*. For those with a correct vision, nothing appears as dangerous as the mind. All suffering occurs due to the mind. What suffering if there is no mind? It is Nibbàna itself. It is the mind which makes a man good or bad. It is this mind that sends him to *deva* and *brahma* realms or hell, *peta* world and animal status. It is the mind that brings about all pleasure and enjoyment for the being. It is also the mind that produces all suffering and danger.

The difficulty in understanding the mind

All beings other than those in the *Asaṅga* state²³ have a mind. They realise everything with the mind. Everyone also knows that they have a mind. Yet, they do not know the nature of the mind. World can be seen with the eye. Yet, the eye does not see itself. The knife can cut something else. The knife

²³ The state of unconscious beings.

cannot cut itself. Similarly the mind can see other things. The mind which recognises and sees other things does not know its own nature. It cannot see itself. Another mind has to arise to see the mind which is capable of seeing other things. When another *Citta* arises, the earlier *Citta* is not present. Therefore, it is extremely difficult to know the nature of the mind. Lot of effort has to be made to realise the nature of the mind.

Cetasika

Citta does not arise alone. It does not have the strength to arise alone. When a *Citta* arises, there is a section of actions, having the characteristics of the *Citta* and is mixed with it in every way, arise together, exist together and break up together. They are called *Cetasika* (mental factors). Teachers have expressed that, the arising together with the *Citta*, breaking up together, having the same objective and associating the same object are the four characteristics of the *Cetasika*. In expressing the status of *Citta*, *Cetasika*; the teachers have shown similes of medicinal decoctions and bunches of flowers. I do not think that they can show the status of *Citta*, *Cetasika* which are non-material and mere actions. This is how we show the *Citta*, *Cetasika* with a smile.

When a man goes to a tree from a house, two actions which begin at once, exist together, break up together and mixed in every way take place. That is, man getting close to the tree and getting further from the house. Each step taken by the man undertaking the journey, takes him further away from the house and closer to the tree. The beginning of the journey is also the beginning of getting away and closer. The continuing of the journey is the continuance of getting away and closer. The journey can never be undertaken without effecting the getting away and closer. Therefore, the journey from getting closer and away or getting closer and away from the journey cannot be separated.

Yet, getting away and closer, take place because of the [action] journey. Therefore journey [action] is principal. The

other two are not principal. This is the simile we have used to show *Citta*, *Cetasika*. This simile is also somewhat deep. Understand the simile first and compare with the meaning later.

Here the journey which is principal is like the *Citta*. Getting away and closer, which are not principal is like the *Cetasika*. It should be known that *Citta* cannot arise devoid of *Cetasika*, just as it is not possible to undertake a journey without effecting the getting away and closer. It should be known that *Citta* from *Cetasika* and *Cetasika* from *Citta* cannot be separated, just as the journey from getting away and closer or getting away and closer from the journey cannot be separated. It should be known that arising together, existing together and break up together of *Citta* and *Cetasika* take place, just as arising together, existence together and break up; of the journey, getting away and getting closer take place simultaneously. It should be known that, *Citta*, *Cetasika* exist associating one object just as the three actions such as going take place associating the person undertaking the journey.

Rāpa

Rāpa is a word which has many meanings. It is used mostly to mean bodies. The word, bodies is also used to mean the bodies of *devas*, humans and the like. Here what is referred to as bodies are everything which has characteristics such as long, short, round, square; sizes such as small, big and are beings and non-beings. The body of the *deva*, human and animal is *Rāpa*. The rock, tree, creeper leaf and fruit are also *Rāpa*. *Citta*, *Cetasika* being mere actions and do not appear as groups do not have *Rāpa*. The following Tathāgata word shows that *Citta*, *Cetasika* do not have *Rāpa*.

“*Duraigamaṣ ekavaraṣ - asarāraṣ guhāsayaṣ*

ye cittaṣ saṃamessanti - mokkhanti mārabandhanā”

Although *Rāpa* are actions which are *Paramattha* and *Pañhavi*²⁴, they do appear as a material having a form and body when many of them come together. Everything considered as materials or bodies are collections of the earth element (*Pañhavi dhātu*) and the like. Materials or body are not found in absolute terms. The materials that appear as present actually have only a collection of earth element and the like. Although they are not materials or body the word *Rāpa* which is meant to indicate body is used to indicate them.

Paramattha dhamma are two-fold as *Nāma - Rāpa* (Mentality - Materiality/Corporeality). As the three *Paramattha dhamma*, *Citta*, *Cetasika* and *Nibbāna* cannot be identified by

²⁴ Earth element having the characteristic of hardness, softness.

seeing the body but could be known by hearing the name; are called mentality. The section of *Paramattha dhamma* which have a form arising by the collection of many units and can be identified by looking at the form are called materiality/corporeality. In short, the *Paramattha dhamma* which shows a form consisting of a collection of units are materiality. This is one way of showing *Rāpa Paramattha*.

The Tathàgata has shown the *Rāpa* and described the word *Rāpa* in a deep manner. “*Ruppatāti kho bhikkhave! Tasmā rāpanti vuccati*” is how the Tathàgata described *Rāpa*. “Bhikkhus, it becomes *Rāpa* by being *ruppana* (subject to change due to opposition)”, is its meaning. It is now necessary to know what *ruppana* is. The general of Dhamma, Sàriputta *mahà thero* has described the Tathàgata word “*ruppati*” in the *Kāmasutta* as “*Kuppati ghaññāyati pāliyati*”. The meaning of those words is “Will get angry, will be attacked by the opposites and will be oppressed by the opposites”. According to this, the *dhamma* that gets angry, is attacked by the opposites and is oppressed by the opposites is *Rāpa*.

Opposite conditions here are cold, heat and the like. The anger in *Rāpa* is not like the anger in the cobra, leopard and the king; but more like the imbalance of gas, phlegm, and bile [in the body]. This anger is the result of attack and oppression by the opposing conditions. *Citta*, *Cetasika* being very subtle and not lasting long enough to be subject to attack by other *dhamma* does not have a *ruppana*. The life time of *Rāpa* being sixteen

times more than that of *Citta*, it can be subject to the attack by opposing conditions. Therefore there is a *ruppana* only in *Rāpa*.

Rāpa arises as *Kalāpa* (groups). It is the nature of most corporeal groups (*Rāpakalāpa*) to produce one or more of other corporeal groups belonging to the same type, before it goes into extinction. The corporeal groups which are subject to attack by opposing conditions fail to produce similar corporeal groups belonging to its own generation. If the opposing condition known as heat comes into contact with the corporeal groups of a wax candle, they will fail to produce similar hard corporeal groups. Therefore, they will be able to produce only fluid corporeal groups which are dissimilar to themselves. What was referred to as angered here is arising of the inability to produce corporeal groups similar to self. It is not the conversion of the hard candle into a state of fluidity. The conversion of hard wax into a fluid state is a result of the *ruppana* in the wax. Taking *ruppana* to be the arrival of the *Rāpa* into the change of state [eg. From solid to fluid] is opposed to Dhamma. A *Parmattha dhamma* has only the three states; *Uppāda*, *tithi*, *bhāga*. They do not have a fourth state. Saying that contact with cold, heat and the like changes a *Rāpa* into a different form or different state is accepting the presence of a fourth state. It should not be so conceived as no such thing is possible. This is a deep matter somewhat difficult to understand. This lengthy explanation was made as it had been confused in many books. May this be repeatedly read and attempt made to understand the matter.

Nibbàna

Nibbàna is a pleasant nature which is present without an arising or decay or break up but everlasting, and consists of unlimited virtues, is absolutely subtle, absolutely deep and

properly captured by the absolutely pure supramundane knowledge of the noble ones but not by the weak knowledge of the rest. Everyone who follows a religion has something supreme which is expected to be achieved by following the religion. The greatest thing expected by Buddhists by following Buddhism is Nibbàna. Buddha delivered the following two stanzas in order to introduce Nibbàna to the householder Kevaṇṇa.

*“Viiṇāḍaṣṣ anidassanaṣṣ - anantaṣṣ sabbato paḥaṣṣ
ettha āpo ca pañhavi - tejo vāyo ca na gāḍhati,*

*Ettha dāghaṇṇa rasaṇṇa - aḍḍha phālaṇṇa subhāsubhaṇṇa
ettha nāmaṇṇa rāpaṇṇa - asesaṇṇa uparujjhati,
viṇṇāḍḍassa nirodhena - etthetaṇṇa uparujjhati."*

“There is a place that has no beginning, no end, could be reached with every *Kammaññhàna* (subject of meditation), has a port to enter from any direction, unseen by the eye and could be realised only with knowledge. The elements *âpo* (water), *Pañhavi* (earth), *Tejo* (fire), *Vàyo* (wind), found everywhere are not in it. Objects which are long, short, small, big, good and bad found everywhere are not in it. On arising in it, mentality-materiality goes into extinction without remnance. All mentality-materiality goes into extinction by the extinction of the final consciousness known as the *kamma* consciousness.” Is its meaning.

The word “*Viññāṇa*” has been used in two places in this discourse. *Viññāṇa* at the end of it refers to mind (consciousness). *Vāññāṇa* at the beginning refers to Nibbāna. Some have misinterpreted this and thought that there is a *Viññāṇa* in Nibbāna or *Viññāṇa* is Nibbāna itself. The phrase, “*ettha nāmaīca rūpañca asesas uparujjhati*”, clearly shows that, it [concept that there is a *viññāṇa* in Nibbāna] is opposed to the thinking of the Buddha. Mind is mentality. How can there be a *Viññāṇa* left in the Nibbāna which is shown as a place where both mentality and materiality are extinct? If it is said that Nibbāna is a pure, unmixed *Viññāṇa*, there will only be three *Paramattha dhamma* and not four and thereby contradict Dhamma. Therefore, it is not proper to take it so.

The analysis here is as; the term *Viññāṇa* referring to *Citta* as the subject [the doer] in “*vijānātāti viññāṇas*”, as the action in “*vijānāti etenāti viññāṇas*” and as object in “*vijānanaṃ viññāṇas*”. *Viññāṇa* referring to Nibbāna should be analysed as “*vijānitabbanti viññāṇas*” in producing *Kamma*.²⁵

The Nibbāna element has been shown as not seen with the eye, by the word “*anidassana*” in the first stanza. Although not seen with the eye, it has been shown as could be seen with intelligence, by the word “*Viññāṇas*” The word “*anantaṃ*” shows the timelessness and the universality of Nibbāna. Formations (*Saṅkhāra*) having not existed earlier, do arise and

²⁵ This paragraph may not be comprehended by the English reader as it is a linguistic analysis. The translator has tried his best which may not be good enough.

break up repeatedly. Therefore, they have a beginning. They also have an end. They also have ends opposite to each other. They also have an end to their generations. Nibbàna has no beginning to show that, “Nibbàna did not exist before such and such time or it exists from such and such time.” It has no end as it never decays, breaks up and disappears. If something does not have ends [beginning and end], it is eternal. As Nibbàna does not have these two, it is eternal. Formations have limitations. All formations exist within these limitations. They do not exist beyond those limitations. Nibbàna has no such limitations. Therefore, it should be said that it is present everywhere. It has been shown by “*Ettha dāghaṇṇa rasaṇṇa aṇuṇa phālaṇṇa subhāsubhaṇṇa*.” that, Nibbàna though present has no form. According to the above mentioned discourse, Nibbàna is a subtle *dharmma* which is not seen with the eye, seen only with intelligence, has no form, is present everywhere and has no arising or breaking up, is eternal and hard to comprehend. Mundane intelligence can feel it only inferentially.

Variations of the *Citta*

There are many variations of *Citta*. They should be studied from other books on *Abhidhamma*. What is described here are some of the variations which are essential for those who study *Abhidhamma*.

Bhavàiga Citta

When a being is first born in a life/ becoming (*bhava*), the first *Citta* resultant on a past *kamma* and based on one of the three among, *Kamma*, *Kamma nimitta* (sign of [previous] *kamma*) and *Gati nimitta* (sign of [future] destiny), which was the object for the death proximate *Citta* in the past life, will arise. The arising of the first *Citta* is said to be the birth of the being and arrival in the new life. This first *Citta* that arises in the new life is called the re-birth consciousness (*Pañisandhi Citta*) as it links the past and the present lives.

As the life time of a *Citta* is very short, it breaks up instantly, just like when the item at the bottom of a collection of objects kept on top of one another is removed, rest will come down instantly and occupy its place; similarly when the re-birth consciousness goes into extinction, a *Citta* identical in every way to the re-birth consciousness and taking the same object as the re-birth consciousness will arise, so as not to show any gap in the generation of *Citta*. As it goes into extinction a *Citta* of the same type will arise there. Becoming, being, person are names given to the generation of mentality - materiality that arises one after the other. Because this generation of *Citta* greatly assists in the continuity of the generation of mentality-materiality, it is called *Bhvàiga. Aiga* is a word which has many meanings. It gives the meaning of “cause” when used in

Bhavàiga. The meaning of the term *Bhavàiga Citta*²⁶ is that it is the mind that assists in the existence of life. Incidental generations of *Citta* which takes various objects such as form, and performs various functions are those which arise from the *Bhavàiga* generation of *Citta*. *Bhavàiga* generation of *Citta* exists at all times when *Citta* pertaining to other matters do not arise. This *Bhavàiga Citta* is also referred to as the root *Citta* or natural *Citta*. It is also called mind door (*Manodvāra*) as it causes various processes of consciousness (*Citta-vāthi*).

It was about the *Bhavàiga Citta* that the Buddha stated, “*Pahassaramidaṣ bhikkhave cittaṣ*”. Its beauty is its purity. That purity is like an *opaya*²⁷. Taking in images of things close by, into itself is the nature of *opaya*. *Bhavàiga Citta* has such a nature. Images of all objects such as form and sound impact the *Bhavàiga Citta*. Even if these objects impact on the eye and the like, consciousness such as seeing, hearing will not arise, if they do not impact the *Bhavàiga Citta* consisting the mind door. Consciousness arises by the impact of objects on the *Bhavàiga Citta*. The impact of objects on the *Bhavàiga Citta* also occurs through the five doors. If some object does not impact the *opaya* known as the *Bhavàiga Citta*, no *Citta* other than the *Bhavàiga*

²⁶ *Bhavàiga Citta* is translated as Life continuum, mind moment/*Kamma* resultant state of consciousness but it is necessary to understand the explanations given here.

²⁷ The word *Opaya* in another usage earlier was translated as power. *Opaya* here means sensitivity.

Citta will arise in the person's mind base (consciousness-continuity). During sleep only the *Bhavāiga Citta* arises in the person. Yet, dreaming occurs by the arising of processes of consciousness due to the impact of objects on the *Bhavāiga*.

Although all *Bhavāiga Citta* generally have the sensitivity and brightness suitable to receive images of objects, there are differences. Although all gems have brightness; the brightness varies according to their quality. Similarly the brightness varies according to the differences in the *Bhavāiga Citta*. If the brightness, sensitivity of something is more, the possibility of images of things to be formed and appear on them is greater. Similarly if the sensitivity, brightness of the *Bhavāiga Citta* is more, images which are subtle and deep will impact to the same extent. If the brightness is less to some extent, taking in of objects will be accordingly reduced. The knowledge of beings varies with the purity of the *Bhavāiga Citta*. Images of very small objects and objects far away fall on clear eyes. Therefore, very small objects and objects that are far away are visible to someone who has clear eyes. Similarly, as subtle and deep matters impact on and are captured by the clear *Bhavāiga Citta*, the *Citta* which are subtle and deep arise in the person who has a clear *Bhavāiga Citta*. Therefore, he will comprehend subtle and deep matters that others cannot understand. It is the people with clear *Bhavāiga Citta* who are considered as intelligent, investigating and analyzing in this world.

As fine objects and objects at a distance cannot be captured by eyes which are affected by wind, bile, phlegm or

blood; people with such eyes cannot see fine object and objects situated far away. Similarly, as fine and deep matters do not impact on *Bhavàiga Citta* lacking in clarity and are weak and dark; *Citta* focusing on fine and deep matters do not arise in the mind base of those who have unclean *Bhavàiga Citta*. Therefore, such people do not understand difficult matters. Even if they hear what others say, they do not comprehend it. Even if they read books, deep matters in them are not comprehended. It is the people with *Bhavàiga Citta*, lacking in purity that are considered as fools and those who cannot think.

Because the *Bhavàiga* arises due to a past *kamma*, one being will only have one type of *Bhavàiga Citta* during one life. The person who has a dark, weak *Bhavàiga Citta* from birth, in whom *Citta* capable of knowing deep matters do not arise cannot be made into a person with a bright *Bhavàiga* mind base, by whatever means. That is why stupidity inherited at birth remains even in old age. That is why the Buddha stated the following:

*“Yāvajāvampi ce bālo - paṭṭhitaṃ payarupāsati
na so dhammaṃ vijānāti - dabbā sāparasaṃ yathā”*

“The ignorant will not understand Dhamma even if he associates the learned over a long period, just as the spoon used for stirring will only be worn out and will not feel the taste of the curry.”

As the *kamma* exists regarding the mind, it is as varied as the mind. Variability of the *Bhavàiga Citta* is caused by

kamma. Just as the image of the face that appear in the mirror does not vary from the face in nature; the *Bhavàiga Citta* which is caused by *kamma*, does not surpass the nature of the *kamma* and will arise according to the *kamma*. Therefore, the variability of the *Bhavàiga Citta* is caused by the variability of the *kamma*.

Kamma is two-fold as wholesome-unwholesome *kamma*. Among them, unwholesome *kamma* are produced by unwholesome *dhamma* such as *Lobha* (greed), *Dosa* (hatred) and *Moha* (delusion). They are dark. As unwholesome *kamma* are impure/tainted, the resultant *Bhavàiga* has a dark nature incapable of taking subtle and deep objects. Animals have a *Bhavàiga* mind base born of unwholesome *kamma*. Therefore, they fail to understand matters which humans are capable of understanding. Not only the animals, all the beings in the four hells have *Bhavàiga* resultant from unwholesomeness. Wholesomeness is also two-fold as Associated with knowledge (*Ñāna-sampayutta*) and not associated knowledge (*Ñāna-vippayutta*). Weak wholesome *kamma* not associated with knowledge, produce *Ahetuka* (without root conditions) *Bhavàiga*. They are equal to *Bhavàiga* produced by unwholesome *kamma*. Those humans who are born blind, deaf, mute, eunuch and with similar disabilities have *Ahetuka* *Bhavàiga* produced by weak wholesome *kamma* which are not associated with knowledge. It is slightly higher than the *Bhavàiga* of animals. Superior wholesome *kamma* not associated with knowledge and weak wholesome *kamma*

associated with knowledge produce *Bhavàiga* of medium brightness which have root conditions but are not associated with knowledge. Normal humans have *Bhavàiga* not associated with knowledge. Superior wholesome *kamma* associated with knowledge produces highly pure *Bhavàiga* associated with knowledge. They are referred to as *Tihetuka* (with tree root conditions) *Bhavàiga*. *Tihetuka Bhavàiga* being extremely pure; very subtle and deep matters impact with it. Therefore, mind bases which have such *Bhavàiga* have the opportunity to realise *dhamma* such as formations (*Khanda*), elements (*Dhàtu*), faculties (*Indriya*), bases (*âyatana*), truths, dependent origination (*Pañicca samuppàda*), and realise characteristics of *dhamma* such as impermanence. Therefore, they are able to achieve exalted human *dhamma* such as absorptions, paths and fruits. The rest fail to do so. Being a person with three root conditions is said to be essential to attain absorptions and the like in the same life, because, those deep *dhamma* cannot be captured by those who do not have an extremely pure *Bhavàiga* mind base.

Although the *Bhavàiga Citta* occurs in our mind bases, we do not feel it because it is the mind door itself. It should be understood as; the eye sees other things but not itself. This *Bhavàiga Citta* which can or cannot be felt is an extremely deep *dhamma*.

Javana Citta

The *Citta* which is for identifying objects for various activities and has high speed or high energy is the *Javana Citta*. Speed is also called *Javaya*. As there is no difference in the time taken for the arising and break up of *Citta*, what is referred to here by *Javaya* or speed is not the rapidity with which the *Citta* arises. (This is a matter which is misunderstood by many.) The type of strength which performs activities is called *Javaya* or speed. It could also be called energy. There is a particular energy in the hand of the person who lifts a weight. The weight goes up due to the energy or the strength to push it up. When lifting weights, the energy which is capable of lifting one pound cannot lift two pounds. The energy required to lift two pounds is greater than that required to lift one pound. The energy required to lift three pounds is greater than for two pounds. Therefore, the energy required to perform different activities are varied. Just as the hand has the energy to lift weights, the mind also has the energy to take in objects and perform various activities. Just as the energy in the hand is variable, the energy in the mind is also variable. Among the *Citta* with various levels of energy to take in objects and perform different activities, the *Citta* with great energy is called *Javana Citta*. *Citta* which lack energy are *Ajavana Citta*. The *Bhavāiga Citta* arises effortlessly as a result of a past *kamma*. Therefore, it is an *Ajavana Citta*.

This is how the *Javana Citta* arises. Just as the images of objects that come in front of the mirror appear in it, the images of objects that come in front of an eye arise in it. It is called the impact of objects on the eye. The image that impacts on the eye,

instantly impacts on the *Bhavāga* mind base as well. The nature of the *Bhavāga Citta* changes a little due to this reason. It is called the *Bhavāga Calana* (Shaking of consciousness). This stops the arising of *Bhavāga* and directs the mind base towards the object that impacted the eye. This direction amounts to the arising of a new consciousness focused on the impacted object. This consciousness is called the “*āvajjana Citta*” (**Adverting consciousness**). Along with the extinction of the *āvajjana Citta* a consciousness which focuses better on the impacted object will arise. This is called “*Cakkhu Viññāna*” (**Eye consciousness**). As soon as this goes into extinction, a consciousness which focuses on the object as seen by the *Cakkhu Viññāna*, will arise. As it is like accepting the object seen with the *Cakkhu Viññāna*; it is called the “*Sampañicchana Citta*” (**Receptive consciousness**). Thereafter a consciousness which inquires about the object will arise. It is called “*Santāraṇa Citta*” (**Investigating consciousness**). Thereafter a consciousness which focuses on the result of the investigation or determining the status of the object will arise. It is called the “*Votthappana Citta*” (**Determining consciousness**). After the effortless and successive arising and extinction of these consciousnesses caused by the impact of the image of the object on the eye and the *Bhavāga Santati*²⁸ ; a more powerful consciousness which properly ascertains and enjoys the determined object will arise successively on seven occasions. This consciousness which is more energetic and powerful than

²⁸ Santati roughly means generation/lineage

the *Citta* from adverting consciousness to determining consciousness is called the “*Javana Citta*” (Impelling consciousness).

Javana Citta also arises by the impact of sound, taste, odour and touch on the faculties such as ear, tongue, nose and body as stated above and are taken in as they are, while experiencing their good and bad nature. Even among the *Javana*, there are weak ones which die without leaving any power for the future. There are also, powerful *Javana* which makes the object, repeatedly impact on the *Bhavāiga Citta* and produce many *Javana*. Ruvanveliseya²⁹ will be repeatedly directed towards the *Bhavāiga Santati* of the person who returns to his village after seeing the Ruvanveliseya, owing to some residual power of the *Javana*. *Javana* focusing on the Ruvanveliseya will arise in the person, without any connection with the eye. The power of these *Javana* may sometimes reproduce in the mind, other *Javana* which has the wish to see and pay respects to the Ruvanveliseya again. Due to the power of these *Javana*, further *Javana* which perform the acts of visiting and paying respects to the Ruvanveliseya will arise. *Javana* which perform various acts will arise in this manner. When objects are directed towards the *Bhavāiga Santati*, without any connection with the five doors, the *Bhavāiga* is moved (shaken) and *Javana* produced after the adverting consciousness arises. Various actions which are considered to be performed by

²⁹ A *cetiya* (*dāgaba*) in Anuradhapura, Sri Lanka in which the largest collection of Buddha relics are enshrined.

beings, take place because of these *Javana Citta*. Wholesome-unwholesome actions are also *Javana Citta*. *Javana Citta* is three-fold as wholesome *Javana Citta*, unwholesome *Javana Citta* and neither wholesome nor unwholesome *Javana Citta*.

Wholesome *Citta* and Unwholesome *Citta*

What is wholesome action? What is unwholesome action? What reason makes a particular dhamma wholesome? These are deep matters which are not realised by normal people. Normal people accept certain matters to be wholesome and others to be unwholesome, because of hearing others say so, but not knowing anything about the wholesomeness-unwholesomeness of dhamma. Various arguments about wholesomeness-unwholesomeness also arise due to this ignorance. Persons with a good knowledge about these are not common even among the ordained. This Dhamma cannot be understood with the meanings of words, but rather by looking at facts.

The wholesome-unwholesome nature of *Javana Citta* occurs due to the *Cetasika* dhamma that are mixed with it. Among the *Cetasika*, there is a section that has the unsatisfactory nature of burning, fomenting, hurting the mind base on which they arise. There is also a section of gentle *Cetasika* that satisfies, develops the mental base on which they occur. Greed, hatred and delusion are mental factors which burn and foment the mental base. Faith, wisdom, loving kindness and compassion are the gentle mental factors which satisfy the

mental base. The burning, fomenting nature of hatred is very prominent. The face of the person in whom, strong hatred occurs becomes dark. Sweat pours down the body. The body trembles. They happen because of the burning, fomenting nature of hatred. Lust is also a form of greed. The person who has strong lust will spend anything to satisfy it. Will work hard. Sometimes will engage in dangerous and wicked activities. Will act, not only ignoring minor harm but also danger to life. It is done because of the inability to bear up the burning caused by lust. The foolish, consider lust to be a great quality. Praises it as “heavenly love”. All mental factors which are unwholesome have the tendency to burn and foment, at least to a small extent. The nature of burning, fomenting to a small extent is not prominent. When consciousness which consists of faith, wisdom, loving kindness and compassion arises, the person’s face become bright, shining and the body is satisfied. It shows that, these dhamma has the nature of satisfying the mind base. The hermit Akārti did not feel any suffering even after three days of starving by giving away the food, because of the satisfaction created by the dhamma such as faith. Sickneses are cured after listening to *Pāritta* Dhamma, because of the satisfaction of mind and body created by the dhamma such as faith arisen in the person’s mind base. The characteristic of a wholesome action is the production of a good and pleasant result. The characteristic of an unwholesome action is the production of a bad result. A bitter gourd seed can only produce a bitter gourd and not a grape. Likewise a grape seed can produce only a grape and not a bitter gourd. Similarly a *Citta*

which has taken the impure nature of a burning, fomenting, oppressing *cetasika* dhamma by compounding with it can only produce an unsatisfactory result and not a satisfactory result. *Citta* which consist of greed and the like are unwholesome as they bring about unsatisfactory results. A *Citta* which has become tranquil with dhamma such as faith that pleases the mind base can only produce a satisfactory result and not an unsatisfactory result. *Citta* which have become good by having dhamma such as faith are wholesome because they produce good results. It is not possible to kill someone while having a placid *Citta* but only with a *Citta* consisting of a burning dhamma such as hatred. Such ferocious *Citta* will produce, only a similar result in the future. Therefore, killing living beings is an unwholesome act. The person, who helps another, does so with a mild *Citta* consisting of dhamma such as loving kindness. Such *Citta* will produce a similar mild result. Therefore, helping others is a wholesome act. Therefore, the wholesomeness-unwholesomeness occurs according to the characteristics of various dhamma and not according to anyone's order. The Buddha realised these wholesomenesses-unwholesomenesses with his own intelligence and expressed it to the world.

Vipàka Citta

Citta which arise in the mind base, on account of a wholesome or unwholesome *Javana* that does not produce an action and has weak energy are *Vipàka* (*Kamma* result) *Citta*.

When a seed of paddy³⁰ (rice) is planted, a paddy plant comes up. The paddy seed will progressively decay and cease to exist. Yet, a certain power which causes the production of paddy seeds remains with the rice plant that belongs to the generation of paddy seeds. When the time comes for the production of seeds in the plant, it is rice and no other that comes up, because of a certain residual power coming from the seed that was first planted. The seeds that come up in the rice plant are the results of the seed planted. Similarly, when a wholesome-unwholesome *Javana Citta* arises and goes into extinction a certain strength which produces resultant *Citta* connected with the earlier generation of *Citta* will remain.

***“Na hi pàpaṣ kataṣ kammaṣ - sajjū khāraṣ va muccati,
 óahantaṣ bàlamanveti - bhasmacchanno va pāvako.”***

Which means, “The unwholesome action follows the ignorant as do the embers covered with ash do?” The Buddha stated this to indicate the strength which remains after the extinction of the *Javana Citta*. Just as the power of the seed of the rice plant ripens progressively and produce seeds again; groups of *Citta*, *Cetsika* dhamma arise accordingly by the ripening of the remnant strength of the wholesome-unwholesome actions which are connected with the mind base.

³⁰ Rice with husk. There are different words for rice with husk, seeds with husk removed, raw rice and cooked rice in the Sinhala language.

“*Pàka*”³¹ is a name for ripening. The groups of *Citta*, *Cetasika* which arise due to the ripening of the remnant strengths of the past wholesome-unwholesome *Javana* are called “*Pàka*”. The “*Vī*” in *Vipàka*, refers to the mutually opposing wholesome-unwholesome actions. The *dhamma* which arose due to their ripening are *vipàka* (results). The strengths which cannot be shown as *dhamma*, does not have any characteristics to be shown and remain connected with the generation of *Citta* are certain stages of the wholesome-unwholesome *Javana*. *Vipàka Citta* is another stage of the same. The re-productive strengths connected with the paddy plant ends with production of grain. There is no repeated arising of plants from it. Likewise the strength which is left over from the *Javana* ends with the ripening to re-produce *Citta*. The term *Vipàka* is not used in connection with anything other than *Citta*, *Cetasika*.

Endeavouring and disturbed nature and the tendency to produce unsatisfactory results are the characteristics of unwholesome actions. Endeavouring and mild nature are the characteristics of wholesome actions. Non-endeavoring and mild nature and not producing results³² are the characteristics of *Vipàka*. Endeavouring and mild nature and not producing results

³¹ The following is an analysis of the Sinhala word *Vipàka*. This may sound irrelevant when translated.

³² This word is sometimes used to mean *Vipàka* as it is the only English equivalent available.

are the characteristics of *Kriyà Citta*³³ (Functional consciousness or Kammically inoperative consciousness).

The description of *Citta* ends here.

Variations of mental factors

Universal mental factors

³³ *Kriyà* is action and *Citta* is mind/consciousness, but *Kriyà Citta* is not a combination of these two. *Kriyà Citta* occurs in *Arahants* and their actions do not produce results.

Phassa (contact), *Vedanà* (feeling), *Samā* (perception), *Cetanà* ([mental] volition), *Ekaggatā* (one pointedness [of mind]), *Jāvitndriya* (life vitality) and *Manasikāra* (attention/mental advertence) are the seven mental factors which are universally applicable as they are found in all *Citta*.

Phassa

Things that can be known and felt by the mind are called objects (*ārammaṇa*). Knowing about those objects is *Citta*, it is an action. Yet, for the ease of expression, *Citta* is talked of as an agent effecting the knowing and as an instrument used by the person experiencing the knowing. It is said that, “mind knows everything” because of taking the mind as an agent effecting the “knowing”. Because of taking the mind to be an instrument, it is said. “Man knows by means of the mind.” Whatever is expressed, mind should always be taken as an action. It should be so understood. Someone feeling around in the dark only knows about what strikes the hand. Will not know anything which is not struck. Similarly the mind will know only what impacts it. As there cannot be a cutting without an item to be cut, an eating without something to be eaten and a touching without something to be touched; no knowing is possible without the connection with something to be known. It is always necessary to have a connection with something to be known, so as to produce the action of knowing. Mind always arises by impacting on and holding on to something to be known. Getting

to know is something else. That is consciousness. Impacting with what is to be known, is another action connected with the principal action which is known as knowing. It is *Phassa cetasika* (mental factor of contact) which is a non-principal action. Impact cannot occur without knowing. There cannot be knowing without impact. Therefore, these two cannot occur one after the other. They cannot occur separately. One cannot last longer than the other. These two *dhamma* has to arise together, exist together and break up together. As the person feeling around in the dark cannot feel the place which the hand does not touch; the mind does not know the place which the mind does not impact on. If there is knowing to some extent, it should be said that the mind has arrived there. Therefore, the extent of the mind should be stated in terms of the contact. The mind that focuses on a small object is small. The mind that focuses on a large object is large. The mind that focuses on a part of a large object is small. The mind that focuses on the whole thing is large. The size of the mind should be considered according to the contact.

The contact mentioned here is not something like two objects getting close to each other or a beam of light striking a wall. There can be such contact only between *Rûpa dhamma* (material things) and not between *Nâma dhamma* (mental things). To have such contacts, the mind of the person in Colombo, who thinks of Anuradhapura, should stretch up to Anuradhapura. The mind of the person who thinks about England should stretch up to England. The mind has no such

nature. The mind arises within the body itself. A part of it does not go out of the body. If the mind actually requires a contact with an object, the *Citta* that focuses on non-existent things cannot arise. As *Citta* can arise focusing on non-existent things, things that existed in the past but are not there at present and things that will arise in the future; it should be understood that, *Citta* actually do not arise by the impact with an object. It is necessary for the hand to have contact with an object in order to pick it up. Thinking is also taking in objects. Therefore contact is necessary for a *Citta* to arise. It should also be said that there is contact between mind and objects. This is what is referred to as *Phassa Cetasika*. It is something different from the contact between two [physical] objects. Contact between two objects is something which does not belong to either one and is devoid of anything that could be shown in absolute terms. *Phassa Cetasika* is a factor of *Citta* which exist in absolute terms. It is something which belongs to the *Citta*. It is called contact because there is no other word to express it and because the result of contact occurs due to it. The ability of the hand to pick up something is the result of the contact between the hand and the object. The ability of the mind to take in objects is the result of *Phassa Cetasika*. In trying to understand what *Phassa Cetasika* is, it should be comprehended as a factor of the *Citta*, similar to the result that occurs due to contact between the hand and something.

Body is something small. How do *Citta* such as trees, rocks, mountains arise there? This is a question that arises. It is

true that the body is small. It is also true that much larger *Citta*, *Cetasika* arise. It should be understood as follows. The nature of mentality consisting of *Citta*, *Cetasika* is very different from the nature of dhamma such as trees, rocks. They are what arise in sensitivities (*Pasàda* or *Opaya*). If you look at your face in a very small mirror, the image of the face can be seen in the actual size without being made smaller. There is no reason to argue that an image larger than it cannot be formed in a small mirror. The nature of *Opaya* is the possession of an interior large enough to contain an object large than itself. Like the small mirror, *Opaya* has an interior large enough to hold images of objects which are thousands of times larger than objects in which it is situated. The capacity in the small body to hold *Citta*, *Cetasika* as large as trees, rocks, mountains should be considered in the same manner as the occurrence of images in the mirror.

Understanding the nature of *Citta* and *Phassa* as they are, is not an easy matter. It is a very deep matter. If it is understood correctly, it will be easy to understand the nature of other matters taught in *Abhidhamma*. Correctly understanding the nature of *Citta* and *Phassa* is the foundation of understanding *Abhidhamma*. May one attempt to comprehend this properly! Although some meritorious people who have not properly understood these two *dhamma* say that they know *Abhidhamma*, they do not know *Abhidhamma* in the true sense.

Vedanà

Every *dhamma*, every object has one of the following three characteristics; good quality, bad quality and neutral quality. They are known as *ārammaṇa Rasa* (taste³⁴ of object). This *Rasa* (taste) is a nature which covers and spread over the object. The object is one. Taste is another. The object should be considered as material and taste as a property/characteristic of the material. Mind gets to know the objects. When the mind gets to know the objects, it also gets to know the taste which is covering the object. Just as the taste is different from the object, getting to know the object is different from the consciousness recognising the taste. Just as taste occurs because of the object, recognising the object is something connected with the consciousness which focuses on the object. Therefore, it is a mental factor. Recognising the taste is experiencing the taste. Therefore it is called *Vedanā* (feeling). Just as there is no object without a taste, the consciousness devoid of and unmixed with feeling which is the nature that envelops and takes in the taste cannot arise alone. Consciousness always occurs along with the feeling. Therefore, feeling is a universal mental factor. This feeling is three-fold according to the triple nature of the taste of the object. The nature of experiencing the good quality of the object is pleasant feeling or glad-minded feeling. The nature of experiencing the bad quality of the object is the unpleasant feeling or sad-minded feeling. The nature of experiencing the neutral quality of the object is the feeling of equanimity

³⁴ Taste here is not like the taste of food but more like nature, characteristic.

(*Upekkhà*). Just as the condition of the water changes due to the dye, the condition of the mind changes because of the feeling.

Saṁā

All *dhamma* and objects have a particular nature which helps in identifying them as being different from other *dhamma* and objects. It is a particular quality of those *dhamma* and objects. When an object is captured by the mind, it also takes in this particular quality which helps to identify it. This nature is called *Saṁā Cetasika* (**Mental factor of perception**). Just as there is no object devoid of this quality which helps its identification, there is no consciousness which is not mixed with this perception. When the mind takes in an object, taking in of the characteristics of the object also occurs without fail. A consciousness cannot occur without it. Therefore, perception is applicable to all *Citta*. The perception that arises regarding an object helps to identify that object later. When this object is taken in repeatedly on later occasions, perception that occurs will be in accordance with the first perception. Therefore, perception is called a *dhamma* which marks and identify an object. Perception does not always occur as, things actually are. Very often it occurs incorrectly. The perceptions that animals have about scarecrows in agricultural fields are different from what arises in humans and they are wrong perceptions. Any perception which arises, whether it is incorrect or realistic, will become an unforgettable perception by its repeated re-arising. Even a wrong perception becomes difficult to be got rid of,

because of strengthening due to repeated arising. Perception and consciousness are two dhamma which are a little similar to each other. The difference can be realised by thinking that, taking in the object is consciousness and recognising the nature of the object is perception.

Cetanà

It is difficult to write and explain to others, the nature of the mental factor of *Cetanà* ([mental] volition). I do not know whether it is due to a weakness in our [Sinhala] language, our own weakness or the deepness of Dhamma. This description is made according to our ability as at present. Mind is, knowing objects. It does not have any strength to perform any other action. The body, from which the mind has departed, remains like a piece of firewood. Therefore, it should be known that, the body too has no strength or intention to perform actions. Although the nature of both mind and the body are such, it can be seen that thousands of actions such as going, coming, sitting, eating and drinking take place. They occur due a particular type of power which arises along with the mind. *Cetanà* is the kind of power which causes the performance of physical, verbal and mental actions.

When a man strikes a dog, the mind does only the taking in of the object called dog. When this *Citta* occurs along with the volition which is the attempt and energy to strike, the striking will take place by some part of the body being moved towards the dog's body due to the power of a wind created by it.

As the mind did not do anything other than focusing on the dog, the mind did not do the striking. As the body did not have an intention to strike, it too did not strike. The striking took place because of the volition which arose along with the *Citta*. Although the body, mind and other mental factors did assist in the act, volition is the principal and root cause as the action would not take place if the volition did not arise. Therefore, in the discussion on action, volition is considered as principal. *Citta*, *Phassa* and the like, which assist the volition in performing various actions is not taken as *Kamma*.

Although volition is generally one, there are multiple variations such as volition to kill living beings, volition to steal, volition to lie, volition to give and volition to worship.

Although volition is said to perform actions, it does not arise in the absence of and without the assistance of *Citta*, *Phassa* and the like. When volition arises, *dhamma* such as *Citta*, *Phassa* will arise accordingly. As *Citta*, *Phassa* and the like would definitely arise along with the arising of volition, which is the main *dhamma* involved in the performance of action; the arising of volition is like an arising along with *Citta* and the like. When some volition arises, *dhamma* such as *Citta* do arise, and performs work such as recognising objects. Therefore, volition is said to be a *dhamma* which produces associated *dhamma* and direct them towards various activities. When volition to kill living beings occurs; *Citta*, *Cetasika* *dhamma* according to, directed towards and connected with the volition to kill living beings will arise. Therefore, volition is

considered to be a dhamma which assists and combines associated dhamma. As the associated dhamma performing various actions arise along with volition, volition is called a dhamma which performs its own functions, while assisting dhamma such as *Citta* and *phassa* in performing their functions.

Mind is mentioned as the main dhamma which performs actions because it helps the volition in performing actions by arising in accordance with the volition. As volition has many varieties, one *Citta* does perform many actions according to volition. A man who believes in action-result (*kamma-vipàka*) gladly goes to pick flowers without anyone's direction. Take the flowers to a temple. Goes to bring water. Sprays water on the flowers. Removes withered flowers from the flower stand. In performing all these actions, it was a consciousness of the sensuous sphere, accompanied by pleasure, connected with knowledge and unprompted, that arose. The number of *Cetasika* other than volition in that consciousness is thirty two. Several actions were performed by this person with a single *Citta* with no difference in characteristics and mental factors involved, because of the varying nature of the volition. When walking it was the volition of movement that was associated with the consciousness. The *Citta* and thirty two mental factors occurred according to it. The volition that was associated with the consciousness while picking flowers was the volition of picking flowers. The *Citta* and thirty two mental factors occurred according to it. The volition that was associated with the consciousness while carrying water was the volition of carrying

water. The *Citta* and thirty two *Cetasika* occurred according to it. It should be realised that various activities are performed in this manner with one *Citta*, owing to the varied nature of volition.

The volition is prominent in wholesome-unwholesome and ineffective action. The volition in the *Citta* of the result (*Vipàka Citta*) is weak. Therefore, it is not prominent. It is necessary to show the occurrence of volition in many varieties of *Citta*, in order to indicate the universal applicability of volition. It is not done so here, because it will make the book very long.

Ekaggatà

There are many ways in which an object can be seen/observed. An object when viewed from close by will appear in a particular manner. Will appear different when viewed from a short distance. Will appear in still another manner, when viewed from far away. Appear in one manner when viewed from one direction. Will look different, when viewed from another direction. They appear different, because there are many aspects that can be found in one object. There are thousands and hundreds of thousands of ways in which a large object like a house can appear. As there are many ways in which an object can appear, there are many ways in which the mind can perceive each *dhamma* and object that impact the eye.

If it is possible for a *Citta* to capture an object in a hundred different ways, it should leave ninety nine of them and establish itself in one way and capture the object. One *Citta* can capture one object only in one way at one time. If attempt is made to capture in various ways, the object will not be captured even in one way. Therefore, all *Citta* establish in one way, leave out various other ways and capture the object. The nature of the *Citta* of establishing in one way, when capturing an object is ***Ekaggatà (One pointedness [of mind])***. As it is a *dhamma* other than the *Citta*, it is called a *Cetasika*. As there are various modes in every object, *Citta* cannot arise without this *Cetasika*. Therefore this is universally applicable. An object having various modes becomes a hindrance towards capturing such object by the mind. That is why every *Citta* requires one-pointedness.

It is not suitable to think that establishing in one object without fleeing around in several objects, to be one-pointedness of mind. In capturing an object, other objects which are not connected and are far away are not hindrances. Therefore, the mind does not require a special *dhamma* to establish itself in one object without fleeing around in several objects. This is a matter misunderstood by many people.

Concentration is also a name for one-pointedness. The concentration in exalted supramundane *Citta* is powerful. Mundane concentration is weak. The concentration in the restless mind is even weaker.

Jāvitindriya

Generations of corporeality dhamma dies of after sometime. However powerful a generation of corporeality is, it dies at the destruction of the world system. The generation of *Citta* of a being remains without dying, even for tens of millions of aeons until Nibbàna is attained. The generation of *Citta* of a being continues to exist by going from birth to birth irrespective of the number of times the being and the *Citta* dies. This is a special power which nothing else other than the generations of *Citta* possesses. Does the generation of *Citta* continue to live due to some power, such power is ***Jāvitindriya (life vitality)***. Life vitality controls the generation of *Citta* without letting it die. Life vitality is a dhamma which is found in the *Citta* and not anywhere else. There cannot be an undying dhamma which is associated with and remains a factor of the *Citta* which continuously breaks up. Therefore, life vitality which controls the *Citta* also continues to repeatedly arise and break up. Yet, during the time it exists it controls the generation of *Citta*. Life vitality should not be considered as a power which does not die, even though it is a controlling *dhamma*.

Manasikàra

Manisikàra (Attention) is not a *dhamma* which is surfaced and shown in the Abhidhamma Pàëi³⁵. Therefore, there is no description of it in the Abhidhamma Pàëi. It is shown in the commentaries. Even in it, there is no detailed description. It is a non-prominent dhamma to such an extent that it is difficult to understand. According to the commentaries, it is a dhamma which draws attention and directs towards the capturing of objects towards *Citta* and associated *Cetasika*. *Citta* are born and die after leaving the objects. This *Cetasika* does the production of new *Citta* and directs them towards objects. Adverting consciousnesses are also called *Manasikàra* with the meaning that it produces new generations of consciousness which differ from the *kamma* resultant consciousness. “*Yoniso Manasikàra* (wise attention) and *Ayoniso Manasikàra* (unwise attention)” are adverting consciousnesses.

Pakiõõaka Cetasika

Vitakka (Thought conception), *Vicàra* (Discursive thinking), *Adhimokka* (Decision/resolve), *Viriya* (Effort/Energy), *Pàti* (Rapture) and *Chanda* (Desire) are *Pakiõõaka* (occasionals/particulars) *Cetasika*. Unlike the universal mental factors, they are not found in all *Citta* but are

³⁵ Pàëi here is not the language with that name but refers to the text/teachings of the Buddha in the Pàli language.

spread among many of the eighty nine *Citta* and are therefore called *Pakiḍḍaka* (occasionals).

Vitakka

Attempt made by the mind to understand what is not known is called thinking. It is an attempt made to bring the mind to an object, not yet captured. This attempt is called ***Vitakka*** (**Thought conception**). It is such occupation. A *Citta* occurs only by arriving at and hanging on to an object. *Citta* is not present before its arising. A *Citta* that is already arisen cannot be taken to another place or another object. Therefore, there is no dhamma or person with the power to direct the *Citta* towards an object. This thought conception which directs the mind towards an object is not something outside the *Citta* but a *dhamma* which arises together and remains connected with it in an inseparable manner. *Citta* and *Vitakka* can be taken as different, only in terms of the variation in the acts they perform. *Citta* is the occupation of capturing objects. *Vitakka* is the occupation of going towards the object. When the occupation/activity of directing towards an object takes place, it [*Vitakka*] performs the function of directing the *Citta* and rest of the *Cetasika* towards the object. Therefore, the *dhamma* which directs associated *dhamma* towards the object is *Vitakka*.

Thought conception which is the *dhamma* that directs the *Citta* towards the object is not required by all *Citta*. The five *Citta* named, *Cakkhu viññāṇa* (eye consciousness), *Sota viññāṇa* (ear consciousness), *Ghāṇa viññāṇa* (Nose consciousness),

Jivhà viññāṇa (tongue consciousness) and *Kāya viññāṇa* (body consciousness) arise by the impact of objects such as form on faculties such eye without the direction of *Vitakka*. *Citta* such as the second absorption arise due to the power of prior conditioning of the mind and without thought conception about the objects.

Vicàra

The behavior like prodding at and stroking the object which has arrived at the mind is *Vicàra* (discursive thinking). It is also called **stroking** and the *dhamma* which strokes. To get to know something about the object by stroking, it is necessary to take the hand to the object and press on it. A complete knowledge will not be acquired, merely by taking the hand, if no pressing is done. Similarly most *Citta* has to engage in the occupation of arriving at the object and delving in it, in order to capture it. Occupation of delving is an action like prodding and embracing. The occupation of arriving is thought conception. The occupation of prodding and embracing is discursive thinking. Between thought conception and discursive thinking, the discursive thinking is more subtle. It is an action which happens according to the thought conception. When the characteristics of thought conception and discursive thinking are mentioned in this manner, it may be conceived that discursive thinking occurs after thought conception. If so conceived, it should be realised that these two *dhamma* have not been comprehended. These two *dhamma* are comprehended, only if

they are seen as two *dhamma* which arises together simultaneously with the *Citta*.

Just as a cart which should go on two wheels cannot go on one wheel, *Citta* cannot arise if anyone of the required mental factors is absent. A mental factor also can arise, only with the *Citta* and not later. An already arisen *Citta* cannot combine with any *dhamma*. Therefore, the *Citta* which needs the co-operation of both thought conception and discursive thinking should arise along with these two. The simultaneous arising and break up of thought conception and discursive thinking should be found by the consideration of facts in this manner. *Citta* and *Cetasika* are powers devoid of a creator/producer. They are called action not because they are the same in all respects, as things which have a creator but because there is no other way in which they can be explained. Although thought conception and discursive thinking are mentioned like actions concerning material things, they should be comprehended by realising that they are certain powers which are different from actions mentioned earlier.

Some *Citta* have both thought conception and discursive thinking. Some have only discursive thinking and no thought conception. Some have neither thought conception nor discursive thinking. Among the *Citta* that arise in normal people, it is only the five consciousnesses that have neither thought conception nor discursive thinking. As they are *Citta* arisen by the arrival of the objects to the place of occurrence of *Citta* via the sensitivities (*Pasàda*), they do not require the

occupations of arriving at the object or staying at the object. Therefore, the five consciousnesses have no thought conception and discursive thinking. *Citta* in which only discursive thinking is present or both are absent are the *Jhàna Citta* (Absorption consciousness). These *Citta* can arise in such manner, due to the power gained by the practise of meditation.

Adhimokkha

Only one *Citta* can arise in one person or a generation of *Citta* at one time. There are many objects in the world that, it can capture. Their extent cannot be estimated. The arisen *Citta* should determine the object which it will capture. The object cannot be captured properly, without such a specification or judgment. *Citta* is nothing but capturing objects. The nature of judging the object which occurs along with the *Citta* is another. It is *Adhimokkha Cetasika* (**Mental factor of determination**).

There are many aspects in an object that the *Citta* can capture. *Citta* can only capture one aspect of one object at one time. Therefore, a *Citta* that arises, taking some object should know the specific aspect of the object which decide its nature. This decision is called the mental factor of determination.

Further, a *Citta* with indecision regarding an action such as giving alms or killing living beings as “Should it be done? Or should it not be done?” cannot perform such action. A *Citta* that results in an action should have the nature of deciding, as opposed to the wavering nature of indecision. The nature of

making a decision found in a *Citta* which results in action is also the mental factor of determination.

As the *Adhimokkha Cetasika* is something difficult to be comprehended, it is mentioned in the *Dhammasaṅgānā* only as *yevāpanaka* (according to how it occurs) and not by name. Therefore, there is no mention of that mental factor in the *Dhammasaṅgānā* Pāli. In brief this mental factor of *Adhimokkha* is the nature of judging the object. Judging is its characteristic. There is nothing wrong in explaining in that manner. Yet, the student who hears it will get a very wrong impression of the mental factor of determination.

If a person is presented with two objects and told, “Pick one that you like.” the person will re-examine the objects, make a decision and take one object. Making such a decision is not the mental factor of determination. Such a decision by the person who took the object is an action belonging to thousands of *Citta*. A man raises his foot. Takes it forward. Keeps it back on the ground. Presses the weight of the body on the soil. Raises the other foot. Takes it forward. Keeps on the ground. Puts the weight of the body on that foot. Instead of considering the several actions performed by the man, they are taken together and said. “Man walks.” This group of actions is accepted as one action. There is nothing called walking other than the collection of actions such as raising the foot. If asked, “What is walking?” It should be said that, it is the collection of actions such as raising the foot. The decision by the person who picked one of the two objects is also a collection of actions as in the case of

walking. It is a consideration resulting from thousands of *Citta* arising in that person. If his decision is inquired into, it is thousands of *Citta* that arose in him. The student who hears the statement, “The nature of judging an object is the mental factor of determination.” will think that the mental factor of determination is something like the judgment made by the person who picked one of the two objects. That is why it was said. “May cause wrong ideas in students.” Mental factor of determination is not something like that, but an absolutely subtle nature which arises in various *Citta*. Attempt must be made to understand this.

As the mental factor of determination has a nature opposed to skeptical doubt (*vicikicà*), it does not occur in *Citta* with skeptical doubt. *Adhimokkha* is not found in the five consciousnesses as they arise due to the impact of an object on the sensitivities. It is found in all others.

Viriya

Just as the body gets tired and weak by working and becomes incapable of working in the future; the mind also becomes incapable of going forward by becoming weak and wait for expected things to happen, due to engaging in difficult activities or engaging in one activity over a long period. This will make the mind to retard. “The stopping of the mind regarding action is the retardation.” This means, stopping an activity undertaken and going in another direction. The body which has become weak and unable to work becomes capable of

working by receiving the assistance of food, medicine and the like. Similarly the mind also becomes capable of going on the abandoned path, if it receives some support. Will be able to go towards accomplishing the action without stopping. There is a mental factor which supports the mind, similar to the food and the like which encourages the weakened body. It is called *Viriya* (Effort/Energy). It is not like the food which comes to the body from elsewhere but a *dhamma* which arises with the *Citta* and encourages it.

The person who does not stop an activity without completion and performs difficult activities that others cannot perform is referred to as a hero. This person becomes a hero because of the *dhamma* which prevents the breakdown of the *Citta*, until the task to be performed is completed. It is like a prop fixed to a house which is about to collapse. The person becomes a hero because of this *dhamma*. It is referred to as effort.

Although weight is one in general, there are many variations as *Mançàoi*, *Kalanda*, *Palama*³⁶ and pound. Similarly there are many variations of effort according to its extent. This effort is found both on the wholesome and unwholesome sides. It is also found in neither wholesome nor unwholesome side. Unwholesomeness is pleasant to the being with defilements. When his mind is in the unwholesome side, he goes easily on it like the boat which goes down the river when caught in a

³⁶ These three are ancient weight measures.

current. What is difficult is not going forward but stopping. Therefore, a great effort is not required to perform unwholesome acts. Wholesomeness is unpleasant for the being with defilements. There is no enjoyment in his mind when on the wholesome side. Therefore, his generation of *Citta* is like a person climbing a hill with a load on his shoulder. Such a mind goes forward in the wholesome side with great difficulty. It always tries to stop and retreat. Giving alms is a burden for the person with defilements. Morality which is the avoidance of unwholesome acts is a burden. Meditation is a burden. Therefore, such a mind requires the support of a great effort to complete a wholesome act commenced and fulfill the expectation by arriving at the expected goal. The mind of the person with defilements goes forward in the wholesome side only when the support of a great effort is present. Powerful effort is developed effort. Effort has been included in the ten perfections (*Dasa Pàraṣā*) and given in nine places in the requisites of enlightenment (*Bodhipàkkhiya dhamma*) because it is something necessary to be developed. Four right exertions (*Catu Sammappadhàna*), Faculty of effort (*Viriya indriya*), Power of effort (*Viriya Bala*), Roads to power of effort (*Viriya Iddhipàda*), Factor of enlightenment of effort (*Viriya Sambojjhaṅga*) and Right effort (*Samma Vàyàma*) are various types of effort.

Physical power which performs lifting of weights and the like is also called energy/effort. That is physical effort. It is the wind element of that type. Physical effort and the mental

factor of effort should be considered as two separate dhamma. These two should not be taken as one and confuse the issue.

Effort is not found in *Pañcadvārāvajjana* (Five door advertizing), *Dvipaṇcaviññānaya*³⁷, *Sampañcchijana* (Receiving) and *Santāraḍḍa* (Investigating) *Citta*. These *Citta* do not require an effort as they arise due to the impact of objects on sensitivities. Effort is present in the remaining wholesome, unwholesome and neither wholesome nor unwholesome *Citta*.

Pāṭi

The nature of blowing up the *Citta* containing associated dhamma is ***Pāṭi* (rapture)**. It is suitable to say that *Pāṭi* is like the hot air which rises from the bottom of the pot of rice and boils the water. The hot air that rises from the bottom of the pot evaporates the water. This is called boiling. Just as the hot air rising from the bottom of the pot expands the water, dhamma consisting of rapture will expand the *Citta*. It is suitable to say that the *Citta* consisting of rapture is like a lotus in full bloom, because it has expanded. The *Citta* which is non-material has no expansion. Expansion is a nature found only in materials. *Citta* is said to expand, in order to show the nature of something expanded found in it. *Citta* consisting of rapture produces a wind that has the power to expand the body. The body of the person with rapture expands due to this wind. Laughter arises

³⁷ Two of five consciousnesses. Eye consciousness, Ear consciousness, Nose consciousness, tongue consciousness, body consciousness on the wholesome and unwholesome sides.

like the waves in the ocean because of the *Citta* consisting rapture. Such wind that arises strongly in the person with rapture raises up the body. It can be conceived that people got used to dancing due to this. Although rapture is not a nature visible to the eye, it should be said that rapture is a prominent *dhamma* because it can be easily recognised by seeing, hearing the expansion, dancing and laughter.

Rapture is of five types as *Khuddaka Pāti*, *Khaōika Pāti*, *Okkaōtika Pāti*, *Ubbega Pāti* and *Pharaōa Pāti*. The weak rapture that only causes the hairs of the body to stand on end is *Khuddaka Pāti*. It arises and passes off quickly. Does not rise up repeatedly. The rapture which does not end after one arising but keeps coming up like lightening in the sky is *Khaōika Pāti*. The rapture that spreads around and pleases the body like the waves in the ocean, which repeatedly spreads and breaks up is *Okkaōtika Pāti*. The strong rapture which pushes up the body is *Ubbega Pāti*. The extremely pleasant rapture that spreads and touches the entire body is *Pharaōa Pāti*. *Pāti* occurs in glad-minded *Citta*. The difference between rapture and glad-mindedness should be realised. Glad-mindedness is experiencing the good taste of the object. It is the mental factor of feeling. Rapture is the pleasantness that arises due to the experience. As these two are tied up with each other, it is difficult to understand the difference. If shown by a simile, rapture should be conceived as the sighting and hearing the woman who is proposed to be married to a sexy man. Glad-

mindedness should be conceived as the occasion of sleeping in the same bed with her.

Chanda

Chanda is desire, willingness to do. The meaning of the word desire to do is very wide. Everything such as desire to see, desire to hear, desire to tell, desire to think, desire to receive, desire to protect, desire to give and desire not to give should be taken as meanings of desire to do. All those are included in desire to do. The Pali word *Chanda* and the English word desire are also used to mean craving. Although the mental factor of desire and craving are two different *dhamma*, equivalent words are used to indicate them as these two are similar to an extent that it is difficult to separate. Although desire and craving are equal in nature with respect to liking; enjoying the object, attachment to the object, sticking to the object is found in craving but not in desire. Desire has only the willingness to perform the act. Desire is not a nature opposed to craving. It is found in *Citta* with greed. Desire is found in accordance with greed, in the *Citta* with greed. It is found in accordance with jealousy, in the *Citta* with jealousy. It is found in accordance with conceit, in the *Citta* with conceit. It is found in accordance with non-greed, in the *Citta* with non-greed. It is found in accordance with loving kindness, in the *Citta* with loving kindness. It is found in accordance with compassion in the *Citta* with compassion.

Although desire occurs in *Citta* with greed, in accordance with greed; when improved, it becomes a dhamma which is more powerful and able to control and remove greed. Developed desire becomes masterly and leads to power (*Iddhipàda*). If desire is always in accordance with craving, beings will not be able to shed objects which feed craving and develop great dhamma such as absorptions. Will not be able to attain Nibbàna by controlling and removing craving for sense pleasures and craving for existence. Beings are able to attain them, because, desire can develop to an extent which is capable of removing greed.

Fourteen unwholesome mental factors

There are fourteen unwholesome mental factors as *Moha* (delusion), *Ahiraika* (lack of moral shame), *Anottappa* (lack of moral dread), *Uddhacca* (restlessness), *Lobha* (greed), *Diññhi* ([wrong] view), *Māna* (conceit), *Dosa* (hatred), *Issà* (jealousy), *Macchhariya* (avarice/stinginess), *Kukkucca* (worry/remorse), *Thāna* (sloth), *Middha* (torpor) and *Vicikicà* (skeptical doubt).

Moha

The *dhamma* which conceals from the mind and makes wrong judgment about a matter in a manner that the *Citta* cannot capture the object realistically and cannot realise the actual

nature is *Moha*. It conceals the actual nature of the object and makes wrong judgment about a matter; not from somewhere else but while being in the *Citta* itself. Therefore, it is an illness of the mind. It is suitable to say that, it is like a film covering the eye or some darkness. Due to the delusion that misleads beings, the five aggregates which is all suffering, is seen as something good and sweet and not as something dangerous. The craving that causes the suffering is seen as a cause for well being. The real well being is seen as danger. The practice to overcome suffering is seen as dangerous. Beings do not take the right path because of this delusion. They go on the wrong path. Very often delusion appears with the face of wisdom. Therefore, beings think of themselves as wiser due to delusion. When means for unwholesome acts occur, they especially take the appearance of wisdom. What is referred to as wrong knowledge is delusion. The six dhamma; delusion, greed, [wrong] view, thought conception, discursive thinking and consciousness occur as knowledge on the unwholesome side. These *dhamma* that arise in intelligent, educated people make them commit unwholesome acts using various means. Make them adept at committing sins. Unwholesome acts should not be committed as their consequences are many. These beings become capable of committing various unwholesome acts bravely, as something sweet, without any impediment and retreat because of delusion which conceals the consequences of the unwholesome consciousness. An unwholesome consciousness does not arise without delusion. Delusion is present in all unwholesome consciousness.

Ahirika

The *kamma* resultant consciousness of the beings, which is their natural consciousness, is untainted. The consciousness consisting of defilements such as greed is tainted due to being made nasty by defilements. Unwholesome acts made unclean by defilements and resulting in undesirable results are something to be treated with disgust. Pigs and dogs can eat faeces which are disgusting to humans, because these animals possess a nature which can withstand its uncleanness and smell. Man who has no such nature cannot eat it. Cannot bear its smell. Beings with a pure natural consciousness cannot bear up the arising of consciousness consisting defilements, if they do not possess a power similar to pigs and dogs given above. Beings are able to bear it up because there is such a power in the consciousness that arise in the performance of unwholesome acts. It is such power that is called *Ahirika*. It is a dhamma opposed to *Hiri* (moral shame) which is the nature of showing disgust towards unwholesome acts. As an unwholesome consciousness cannot arise in its absence, it is found in all unwholesome consciousness.

Anotappa

Unwholesome actions should be feared as they result in various forms of suffering, such as suffering in hell. It is possible to go to a fearful place which brings about harm to those who visit it, only when there is a power which helps it. Cannot go to such a place without help. Therefore, there should

be a power which removes the fear that enables the occurrence of an unwholesome consciousness to perform a fearful unwholesome act with bravery and without any stumbling or retreat. Without it unwholesome acts cannot be performed, cannot allow the arising of unwholesome consciousness. Every unwholesome consciousness has a power to remove fear. It is with this power that, beings bravely perform unwholesome acts and allow the arising of unwholesome consciousness. Such power is called *Anotappa*. The meaning of the word *Anotappa* is the lack of the fear of unwholesomeness. The unintelligent consider this power which is an unwholesome dhamma to be great. One feels proud of this power in oneself. *Ahirika* and *Anotappa* are two big powers on the unwholesome side.

Uddhacca

When a wet lump of clay is dropped on the floor, it remains quietly attached to the floor. The rubber ball dropped on the floor does not remain still but keeps popping up. Even among *Citta*, some remain quietly in the object, like the lump of clay dropped on the floor. Some *Citta* keeps moving in the object like the rubber ball. It is the *Ekaggatà Cetasika* called concentration which creates this nature of not moving about in the object. The motion in the restless *Citta* is caused by *Uddhacca*. The nature of moving or jumping up of the *Citta* is *Uddhacca*. Stated in another manner, the nature of movement should be called *Uddhacca*. Non-material *dhamma* do not move

about like material *dhamma*. Not properly fixing on the object is referred to here as movement.

Defilements have the nature of burning and fomenting the mind, associated objects and the body. Someone who is suffering from great pain cannot remain quiet. Struggling is helpful to him. Therefore, he struggles. Therefore, the *Citta* which is burnt and fomented by defilements cannot remain quiet. Such a mind needs to struggle. Therefore, restlessness is a factor of all unwholesome consciousness containing defilements. The twelfth unwholesome *Citta* struggles a lot due to strong delusion by defilements. Therefore, the Tathàgata has mentioned the *Uddhacca* in a summarised manner (*swarāpa*) in the final *Citta* and in an as it occurs manner (*yevāpanaka*) in the rest of the *Citta*.

Ekaggatā which is a universal mental factor is found in all unwholesome consciousness. Question of how *Ekaggatā* and *Uddacca* which are diametrically opposite to each other, like standing and walking can occur in an unwholesome consciousness at the same time. *Ekaggatā* and *Uddacca* should be comprehended like a person seated in a shaking cart. The person in the shaking cart is stationary in the cart. Also shakes according to the shaking of the cart. Likewise the consciousness consisting *Ekaggatā* and *Uddacca* will stay on the object as *Ekaggatā* while shaking with *Uddacca*.

Lobha

Taking an object to be something enjoyable and the nature of being attached to it is ***Lobha***. It is greed which is expressed by terms such as wish, love, attachment, affection, need and avarice. The greed for wife and children are sometimes called loving kindness and compassion by those who do not know the analysis of Dhamma. The greed for the ordained is sometimes called *Saddhà* (faith). This greed is mine and the nature of attachment to an object saying, this is mine is like *Makkañālepa*. *Makkañālepa* is an adhesive kept on trees to catch monkeys. The monkey who comes into contact with it is bound by it. Similarly greed also attaches one to whatever is captured as my wife, my husband, my child, my house, my land and my field. In terms of attachment to an object, greed is like a piece of meat put on a heated pan. Just as the piece of meat put on the heated pan sticks to it while being burnt, one clings to sensuous objects saying with greed; need a wife, need a husband, need children, need money, need garments and ornaments. It is very difficult to remove oil paint which touches something like a garment. It will not be removed by washing. Greed is like oil paint because it does not easily let go what it catches. It is like a river due to the nature of going further and further. It is like a creeper with the nature of wrapping around the object. Greed is of three types as, greed about seeking what is not yet possessed, greed about owning what is obtained and greed about enjoying the taste of the object. This has been analysed in many other ways.

Diññhi

Although the word *Diññhi* is applicable to both right view and wrong view, it refers to wrong view, in this description of unwholesome mental factors. Just as matters are conceived correctly according to various reasons and proprieties; the nature of seeing the matter incorrectly according to wrong reasons is *Diññhi* ([wrong] view). Those with *Diññhi* see it as right view. Although *Diññhi* is one as seeing incorrectly, there are many variations of it. *Sàssata Diññhi* (eternity belief) and *Uccheda Diññhi* (annihilation view) are the two main *Diññhi*. Many other *Diññhi* spread from these two. Many *Diññhi* arise from *Sàssata Diññhi*. *Natthika Diññhi* (nihilism), *Ahetuka Diññhi* (View of uncausedness) and *Akiriya Diññhi* (view of inefficacy of action) are three *Diññhi* which become unwholesome courses of action (*Kammapatha*). There are ten variations of *Natthika Diññhi* such as the view that giving alms is of no use. They are called *Dasavatthuka Miccà Diññhi* (ten-fold wrong view). There are twenty *Sakkàya Diññhi* (personality belief). There are sixty two *Diññhi* shown in the Brahmajāla Sutta.

Māna

The nature of considering oneself as someone important and not to be discarded like a banana skin or a coconut husk is *Māna*. Due to the assistance of education, wealth and caste; the nature of considering oneself as a flag or a spire that rises among the people, will be established. It is like insanity. Those who have developed conceit due to wealth, do not respect

anyone, do not listen to anyone and go about insulting others. This is the way with *Seyyamàna*. Although conceit is one as the characteristic of the measurement of one's worth, it is three-fold as *Seyyamàna*, *Sadisimàna* and *Hānamàna*. Considering one to be higher than others is *Seyyamàna*. It has the characteristic of highness. Considering self to be the same saying, others are also humans, I am also human, others also have two legs and two hands, I too have two legs and two hands, what is the difference between them and me, is *Sadisimàna*. The nature of thinking; I do not have wealth like others, do not have relatives, I am not learned and considering self to be lower is *Hānamàna*.

Further, conceit is two-fold as real conceit and false conceit. They are indicated in books as *Yathāvamàna* and *Ayathāvamàna*. The conceit that arises in higher individuals like kings and prime ministers who actually have greatness is real conceit. The conceit developed by assuming greatness in the absence of true greatness is false conceit. This variation is also found in *Sadisimàna* and *Hānamàna*.

Many people have knowledge of only *Seyyamàna* and *Sadisimàna* and not *Hānamàna*. Therefore, many people think of *Hānamàna* as the virtue of humility. *Hānamàna* causes a greater danger and downfall than *Seyyamàna* and *Sadisimàna*. One person does not have only one of these types of conceit. Everyone has all three. The difference is that various people have them in varying degrees. How can we the poor educate ourselves? How can we give alms? How can we avoid unwholesome acts? How can we fulfill morality with no

experience in past lives? How can we meditate and develop absorptions and the like? How can we achieve greatness without being fortunate? How can we become rich? Those who have *Hānamāna* in this manner remain contracted and avoid the performance of everything for the benefit in this world and the world beyond and decline in both worlds.

Dosa

The opposition that occurs in the mind against the object captured is *Dosa*. Ferocity is one of its characteristics. As fire burns the firewood and the like, which it depends on, hatred burns the objects such as heart and body on which it's associated *dhamma* depends. It is a nature like poison which rises up quickly. It is a *dhamma* which produces undesirable corporealities and make the body agitated and discoloured. It is a *dhamma* which brings about harm like an enemy.

Hatred occurs in many ways. Sometimes it comes forward as opposition to the object. It is called **anger**. It is dangerous like a serpent beaten with a pole or an elephant in musk. When the object opposed is powerful, it arises in the retreat mode. The hatred arising in this manner is called **fear**. It greatly burns and agitates both mind and body. Sometimes it is necessary to treat over a long time, the difficulties caused due to such burning and shock. Some meet with instant death due to this shock. Unpleasantness and contraction of mind occurs, even on sighting undesirable objects such as faeces and dead bodies. It is hate that occurs in the form of withdrawal. It is called

disgust. The nature of burning, fomenting that arises in the mind, when focusing on matters such as separation from loved ones is also hatred and sad-mindedness. It is called **sorrow**. Displeasure about an activity occurs in the person engaged in some activity when it becomes more difficult than imagined and anticipated results are not obtained. It is also hatred that arises in such form. Such hatred is called *Anabhirata* (**detachment**). When a respected person performs a disagreeable act, displeasure towards that person will arise. It is called **displeasure**. Hatred occurs in many ways in this manner. Greed arises in a gentle manner as a mother carries an infant. Hatred occurs in a ferocious manner to hurt, as when the owner of some property catches a thief.

Issà

The nature of not forbearing, the already acquired and to be acquired prosperity of others is *Issà*. The one who has it will not be happy to hear and see others' prosperity. Will like their destruction. Wishes that others may not acquire prosperity. When nothing can be done about others' prosperity and it is not possible to destroy them, he will be satisfied by thinking of their insignificance, bad quality and impermanence.

Few concealed matters

Greed is a thing that burns, foment the minds of beings like a fire. When greed arises about something, beings take a lot of trouble and undergo suffering because of the inability to bear up the burning and fomenting due to that greed. The person who is hungry can satisfy it by consuming food. Similarly the fire of greed is extinguished only by acquiring the object for which greed occurred. The object desired is the food for greed. What is called food here is not the cause but what satisfies the burning. Sensuous objects are very pleasant for beings as they are food for the burning caused by greed. Those who give and help to acquire them are also pleasant for the being with greed. The person who gives will appear to be virtuous to the greedy person, in spite of him being not virtuous. Therefore the greedy person will praise him and will express his virtues.

Jealousy, like greed is something that burns and foment beings. It is satisfied by seeing the danger to, suffering or poverty of another. Others' danger, suffering and poverty are the food that satisfies jealousy. Others' well being and riches develops the fire called jealousy. Therefore, suffering and poverty of others is sweet for those who are burning with the fire called jealousy. The jealous person likes those who are facing danger, have deteriorated and lost comforts. Does not like the rich and the comfortable. Many people like and praise the ordained that live harsh lives because; the knowledge that the ordained have shed comforts and live harsh lives is food for the suppressed jealousy in peoples' minds. Yet, they do not know about it.

Loss of property is a matter that ignites greed. Therefore, the person who takes is the enemy of the greedy person. Likewise, others' prosperity is something that ignites the fire called jealousy. It hurts the jealous one. Therefore, the jealous one is the enemy of those who have and enjoy comforts. Many people dislike and insult the ordained who spend comfortable lives, because of jealousy. Yet, they do not know this.

Jealousy occurs due to many reasons. Jealousy also occurs due to others' virtues. The person who is jealous of the virtuous is their enemy. Does not praise the virtuous. Likes those who lack virtue. Is friendly towards them. Some people talk lowly of the practice of the ordained that remain virtuous and moral with great suffering, because of the jealousy about the virtues. These people do not know this. The person, who is jealous of the virtuous, likes the ordained that are not virtuous and spend sensuous lives. He will show the world that such ordained ones are straight forward and useful to the world. He praises them. Yet, they do not know that it is something done on account of jealousy. This does not mean that the approval or disapproval of the ordained by everyone is based on jealousy. May this be comprehended without confusion! These are concealed matters which not only the normal people, but even the educated are not aware of. There are many facts like this which can be mentioned about mental factors. These few have been included as a means of showing the path.

Macchariya

The nature of not bearing up the passing of ownership of something belonging to one, not bearing up the benefit to others from something belonging to you, not bearing up the exposure of your prosperity to others is **Macchhariya (stinginess)**. One who is very stingy cannot bear up taking by others, even the things discarded as useless for self. What is to be said about giving something one possesses? Some cannot bear up giving not only something belonging one, even giving by others. Insults those who give. The strong stinginess which cannot bear up even the giving by others is called **Kadariyatàva (avarice)**.

âvâsamacchhariya, *Kulamacchhariya*, *Lâbhmacchhariya*, *Vaôôamacchhariya* and *Dhammamacchhariya* are shown in the Dhammasaïgaôï as five types of *Macchhariya* occurring according to the object about which stinginess is caused.

âvâsa is the place of abode. Stinginess about the abode is *âvâsamacchhariya*. The displeasure about the residing of other dutiful and virtuous Bhikkhus in the temple of your residence is *âvâsamacchhariya*. Dislike about the arrival and residing of Bhikkhus who cause problems to others by quarreling and defile the temple is not *âvâsamacchhariya*. As the residences of lay people belong to them, dislike about another residing in them is not *âvâsamacchhariya*. Yet, dislike about the arrival and residing of someone with ownership, should be called *âvâsamacchhariya*.

The nature of not bearing up the arrival of another Bhikkhu at the house of one's relative or benefactor and the treatment of such Bhikkhu by those people is *Kulamacchhariya*.

Not bearing up the arrival of *Samaḍa* who destroy the faith of lay people and dishearten them about the Buddha Sāsana (Dispensation of the Buddha) and misguide the lay is not *Kulamacchariya*. Dislike about the arrival of virtuous Bhikkhus is *Kulamacchariya*.

The nature of not bearing up the receipt of requisites such as robes by other Bhikkhus is *Lābhamacchariya*. Some Bhikkhus destroy the requisites offered by the lay due to their misuse. Some Bhikkhus let the requisites offered to them by those expecting merit, to be destroyed by putrefaction and decay without utilising themselves or giving others. When such Bhikkhus receive excessive requisites, to think that it is better if some other good Bhikkhu received them is not *Lābhamacchariya*.

Vaḍḍa (beauty) is two-fold as *Vaḍḍa* of the body and *Vaḍḍa* of virtues. *Macchariya* arises about both these. The dislike about the other's body being as beautiful as yours is *Vaḍḍamacchariya* about the body. Dislike about others being as virtuous as yourself is *Vaḍḍamacchariya* about virtue. The person with *Vaḍḍamacchariya* about the body does not like to talk about or hear about the beauty of others' bodies. The person with *Vaḍḍamacchariya* about the virtues does not like to talk about or hear about others' virtue.

Dhamma is two-fold as *Pañivedha* (realising/understanding) Dhamma and *Pariyatti* (learning) Dhamma. *Pañivedha* Dhamma is paths fruits and Nibbāna.

Those who have penetrated them are noble ones. The noble ones do not have stinginess about *Pañivedha* Dhamma. The noble ones want everyone to penetrate them. *Dhammamacchariya* occurs regarding *Pariyatti* Dhamma. Those who have *Dhammamacchariya* do not like to disclose, unrevealed Dhamma to others. They withhold a part, calling it the teacher's fistful³⁸. Those who say that they have retained the teacher's fistful have stinginess about Dhamma. They discourage other teachers of Dhamma by pointing out the difficulties about them. At least misdirect them. They become unsuitable to teach Dhamma. Some seek to learn Dhamma with the intention of attacking the Dhamma. Not teaching Dhamma to such people is not *Dhammamacchariya*. Some avaricious people learn high Dhamma, express non-existent high human qualities in themselves and end up in hell. Not teaching Dhamma to such people who are in danger of encountering calamity and with the intention of helping them is not *Dhammamacchariya*.

It is shown in the *Atthasālinā* commentary that among the five types of *Macchariya*, those who practised *āvāsamacchariya* became devils and petas,³⁹ who carry garbage of the *āvāsa* on their heads; *Kulamacchariya* caused vomiting blood and dysentery, *Lābhamacchariya* result in becoming devils, petas and pythons; *Vaṭṭamacchariya* cause ugly appearance and *Dhammamacchariya* cause stupidity. Further it

³⁸ Withholding of knowledge by the teacher due to the fear of the pupil surpassing the teacher.

³⁹ Unhappy departed spirits.

is stated there that, *âvâsamacchariya* causes birth in hell, *Kulamacchariya* result in poverty, *Lâbhamacchariya* cause birth in Gâtha hell, *Vaôôamacchariya* causes unpleasant appearance in future lives and *Dhammamacchariya* causes birth in the Kukkula hell.

Kukkucca

The repentance that occurs in the mind regarding unwholesome acts committed and wholesome acts not done is ***Kukkucca***. Thoughts such as, "I have committed many sins. I have made a big mistake. I will have to go to hell," begin to arise in the person who could not listen to Dhamma and associate noble people, committed sins due to the unawareness of right and wrong and committed sins because of the intoxication due to liveliness and youth, without thinking that he is someone who will die; when such person realises that he is nearing death. *Kukkucca* arises along with the thoughts about those sins. It is a nature opposed to rapture. Just as the consciousness contemplating the gain or well being already acquired or due to be acquired in the future, is a nature called rapture which results in happiness; the repentant nature in the mind regarding sins committed as stated above is *Kukkucca*. The mere thought that I have committed sins, should not be misunderstood as *Kukkucca*.

Kukkucca arises near the time of death, regarding unperformed wholesome acts, in those who did not perform them when able, but postponed for the future. Feeling sorry for

the misdeeds done is the arising of consciousness consisting *Kukkucca*. Some consider it a virtue to feel sorry about the misdeeds done. Yet, it does not reduce the demerit. Repentance about the wholesome acts not done, does not make it happen. Therefore, repentance is not a wholesome act. This repentance, feeling sorry is unwholesome as they are rooted in hatred and delusion. Just like weak merit and demerit become powerful with the help of after thoughts, the unwholesome act which did not have the strength to send a being to hell will become powerful with the help of worry at the time of death and send the being to hell.

Just as conceit is two-fold as real conceit and unreal conceit, worry is also two-fold as real worry and unreal worry. Repentance about the unwholesome act done and the wholesome act not done is real worry. Sometimes, a certain person worries about an unwholesome act not done and a wholesome act done. It is unreal worry. Sometimes, worry can arise in a person who performed wholesome acts at first and later thinks, “What I have done as wholesome are unwholesome.” due his to taking wrong view. Worry can arise in a person who has not committed unwholesome acts because of the perception due to wrong view later, that the unwholesome acts not done are wholesome and not performing them is a great loss. These worries are unreal. Repentance may occur in the person who gave something with the expectation of merit, but thinks that it is better not to have given it because he needs it again and the giving resulted in a great loss for him. Repentance

can occur in the person who is bitten by the serpent he refrained from killing in order to avoid the unwholesome act of killing living beings. The worry occurring in this manner is also unreal worry.

The word *Kukkucca* is also used with expressions other than the unwholesome mental factor mentioned above. It is the lack of calmness or physical restlessness which is meant in the usage “*Hattha kukkucaya pàdakukkucaya*”. *Kukkucca* in “*Kukkuccàyanto na paññiggaheṣi*” is called *Vinaya Kukkucca*. That is, the consciousness which inquire whether a matter not applicable to oneself is proper or improper. It is wholesome or *Kriyà* (functional) and not unwholesome. The Bhikkhu in whom worry arises regarding unwholesome things is disciplined. Those disciplined ones do not do uncertain things. If a Bhikkhu performs even a proper act regarding such matters, without judgment, it will result in a transgression. This is indicated as “*Kukkucca pakatātāya āpattiṣ āpajjanti*.”

Thāna and Middha

Sickness, weakness, inability to act and lack of speed of the mind is ***Thāna* (sloth)**. Sickness, weakness, inability to act of the mental factors is ***Middha* (torpor)**. These two mental factors remain attached to each other. If there is sloth in a consciousness, there is also torpor in it. In the discourse on hindrances, these two are taken as the hindrance of *Thānamiddha*, because they cannot be separated. Like how sickness weakens and makes the body unable to act, these two

dhamma occurs in the mind base and weakens the mind group (*Nāmakaya*) by destroying their strength. Therefore, these two *dhamma* are like a sickness which afflicts the mind group. When this occurs the mind group contracts and becomes inactive. Very often it causes drowsiness in people. Activities like walking done by the body of beings are performed by the power of the mind. The mind which is weakened by the sickness called sloth and torpor fails to perform activities such as walking. When there is a mind with sloth and torpor, the body does not expand according to the posture but contracts and weighs down. Falls asleep. This very often occurs in learners and worldlings prior to and after sleeping. This is overcome by the *Arahant* path.

Therefore, this does not occur in *Arahants*. *Arahants* will mindfully go to sleep to give their body the necessary rest. Then the mind base will arrive at *bhavaṅga* (natural state of consciousness). Sleep is required by all beings. The body cannot be maintained without sleep. It cannot be said that sloth and torpor occurs in learners and worldlings who go to sleep mindfully when the body is tired. The drowsiness which occurs in a person, without engaging in any activity and the laziness that occurs while awake is the sloth and torpor which arises prior to and after sleep.

Consuming too much food, consuming indigestible food, not receiving sufficient food and unsuitable climate and the like, causes sloth and torpor. Sometimes sloth and torpor occurs when engaging in quiet activities like reading books, listening to Dhamma and meditation without much enthusiasm. That is why

many people dose off when reading books, listening to Dhamma and meditating.

Sloth and torpor are found in the five unprompted unwholesome *Citta*. Even in these, it occurs only sometimes and not always. Therefore, sloth and torpor are uncertain mental factors. Sloth and torpor is not found in any wholesome consciousness. Even in those who listen to Dhamma unhappily, there is no room for sloth and torpor if wholesome consciousness occurs right through. It is because the mental factors of *Kāyalahutà* (lightness of body), *Cittalahutà* (lightness of mind), *Kāyamudutà* (Suppleness of body), *Cittamudututà* (suppleness of mind), *Kāyakakammaāatā* (adaptability of body), *Cittakammaāatā* (adaptability of mind), *Kayapāguāatā* (proficiency of body) and *Cittapāguāatā* (proficiency of mind). The person who listens to Dhamma unwillingly falls asleep because, ill-will based consciousness opposed to the Dhamma discourse or greed based consciousness wishing for the stopping of the Dhamma discourse or a subtle consciousness about something else arises during the time of listening to Dhamma.

Sloth and torpor is opposed to effort. Yet, it is not that the mental factor of effort does not occur in the minds with sloth and torpor. The effort in the minds with sloth and torpor is weak as a wet lump of clay. This effort should be comprehended like the mental factor of one-pointedness of mind which occurs in consciousnesses with restlessness and skeptical doubt.

Vicikicchā

Absence of a judgment about the thing focused upon, doubt about the object and disbelief is **Vicikicchà**. This is opposed to faith and intelligence. It is a hindrance because it conceals wholesomeness and intelligence. Doubt is two-fold as doubt which becomes a hindrance and doubt which is not a hindrance. What is considered as the mental factor of skeptical doubt is the skeptical doubt which is a hindrance. The doubt that arises about unknown matters as, is it like this or how is it, is the skeptical doubt which is not a hindrance. It is an aggregate of mentality which is not a separate mental factor but arises in that manner. The mentality that arises in learners and worldlings in such manner are wholesome or unwholesome. What arises in *Arahants* is functional. Dhammasīgaṇi shows the hindrance of skeptical doubt in eight ways as follows,.

“Satthari kaīkhati vicikicchati, dhamme kaīkhati vicikicchati, saīghe kaīkhati vicikicchati, sikkhàya kaīkhati vicikicchati, pubbante kaīkhati vicikicchati, aparente kaīkhati vicikicchati, pubbantàparante kaīkhati vicikicchati, idapaccayatà pañiccasamuppannesu dhammesu kaīkhati vicikicchati.”

Doubt about the teacher is the doubt about the Buddha's body, whether he could be a person with thirty two characteristics of a great man? Or the doubt about the intelligence of the Buddha as to, is there or is there not an

intelligence which can know everything belonging to the three periods⁴⁰ of time.

Doubt about Dhamma is, doubting whether there is or there is not a Dhamma consisting four paths, four fruits and Nibbàna. Or doubting as to whether this Dhamma takes or does not take one to Nibbàna.

Doubt about Saïgha is, doubting whether there is or there is not a gem of Saïgha consisting, eight noble persons as four arrived at the paths and four attained the fruits or whether the gem of Saïgha is or not *Supaṇipanna* (arrived at the right path). Or whether there is a purpose in giving to the Saïgha.

Doubt about the training is, doubting whether there is or there is not a three-fold training. Or is there or is there not any use in the three trainings.

Doubt about the past is, doubting whether I did or I did not exist in the past and these beings did or did not exist in the past and doubting the existence of aggregates, bases and elements belonging to the past becomings.

Doubt about the future is, doubting whether I will be or not be born in the future and these beings will be or not be born in the future and doubting about the future aggregates, bases and elements.

⁴⁰ Past, present and future.

The doubt about the past-future is, doubting about the aggregates, bases and elements belonging to the past and the future.

The eighth skeptical doubt shown as “*Idapaccayatà pañicca samuppannesu dhammesu kaikhati*” is the doubt about the dependent origination (*Pañicca Samuppàda*). Skeptical doubt has been shown in six ways in the **Sabbàsava Sutta**.

Both restlessness and skeptical doubt are mental factors which waver in the object. Restlessness wavers in the object without expectation of anything else. Skeptical doubt wavers about the object as, is it like this or is it like that and is it this or is it that. This is the difference between these two mental factors.

Beautiful mental factors

Saddhà (Faith), *Sati* (Mindfulness), *Hiri* (Moral shame), *Ottappa* (Moral dread), *Alobha* (Non-greed), *Adosa* (Hatelessness), *Tatramajjhata* (Even mindedness/Equipose), *Kàypassaddhi* (Tranquility of mental factors), *Cittapassaddhi* (Tranquility of consciousness), *Kàyalahutà* (Lightness of mental factors), *Cittalahutà* (Lightness of consciousness), *Kàyamudutà* (Suppleness of mental factors), *Cittamudutà* (Suppleness of consciousness), *Kàyakammaṇṇatà* (Adaptability of mental factors), *Cittakammaṇṇatà* (Adaptability of consciousness), *Kàya paḡuṇṇatà* (Proficiency of mental factors),

***Cittapàguṇatà* (Proficiency of consciousness), *Kāyaṁjukatà* (Uprightness of mental factors) *Cittāṁjukatà* (Uprightness of consciousness)** are the nineteen beautiful mental factors.

Saddhà

Confidence and trust in the likes of Buddha that deserves to be followed is ***Saddhà***. Confidence is the nature of accepting. Images of objects near clear water are seen in it. Clear water has the nature of accepting and allowing the entry of images into it. It is the clarity of water. Similarly minds have the nature of accepting and allowing the entry of the virtues of the Buddha and the like. It is the clarity of the mind. What is referred to as trust is also this clarity. Just as mud and moss sinks and clarifies the water, when the (*Udaka pasàdaka*) gem of the universal king is dipped in muddy water; the unclean nature of the mind due to hindrances that are opposed to wholesome acts and favours unwholesome acts will not arise in the mind when faith occurs. It is the clearance of the mind. Due to this reason, those who have faith can give alms without any obstruction. Will be able to protect morality. Will be able to meditate. Will be able to perform other wholesome acts. Being a precursor to wholesome acts is a characteristic of faith. If there is a heroic person who comes to a river infested with ferocious animals and gets in the water first to help the frightened people to cross the river by leading them, faith is like him. When faith comes forward in performing wholesome acts, other associate *dhamma* follows it

and engages in relevant activities. Faith is an *indriya*⁴¹ because it makes associate *dhamma* follow it and takes leadership. It is a power because it cannot be shaken by opposing *dhamma*. The great power in performing wholesome acts is faith. It is **like a hand** due to the nature of taking in wholesome acts. It is **like a fortune** due to the nature of bringing about all prosperities. It is **like a seed** due to the nature of producing the fruit consisting Nibbàna.

The belief that people with wrong view have about their imagined gods, teachers and the followers is not the faith mentioned here. It is a wrong determination which appears in the form of faith.

Sati

Awareness or the nature of remembering the wholesome side is *Sati*. The minds of people with defilements are always bent on the unwholesome side. Spreads on the unwholesome side. It travels in the unwholesome side as the pumpkin shell which floats down the flowing river. Mindfulness prevents this and keeps the mind on the wholesome side. It is due to this mindfulness that beings perform wholesome acts and wholesome consciousness arises in them. Recollecting what was seen, heard, done earlier and remembering to do something needed to be done is also called awareness/mindfulness. It is not the same mindfulness and the nature of recollection given in the

⁴¹ Translated as faculty. It also means leader.

description of mental factors. Recollection of what was seen, heard, done and remembering what needs to be done is an activity which involves many *Citta* consisting mental factors. The mindfulness meant here is a subtle nature that occurs in every wholesome consciousness. It is the nature of the being with defilements, to utilise for the benefit of self and hide and protect any object that he receives. Giving it as an offering or as assistance is an action against his nature. A nature as a factor of the mind which prevents the mind from staying and continuing in the natural state is required to effect the arising of a consciousness to give the object to another. It is mindfulness. Performing unwholesome acts is the nature of the being with defilements. Avoidance of unwholesome acts is a nature opposed to it. There should be a tendency to prevent the continuance of the natural state of the mind, in order to effect the arising of a consciousness that prevents unwholesome action. This tendency which arises in consciousnesses that prevents unwholesome actions and protects morality is mindfulness. It is the natural state of the minds of beings to seek and enjoy five sense pleasures. It is a nature opposed to traversing the path to Nibbàna. Consciousness that result in traversing the path to Nibbàna such as meditation can occur in the mind base of beings only by the arising of consciousness opposed to the flowing of the mind base in the path for the enjoyment of sense pleasures. This nature in *Citta* that is fixed on meditation is mindfulness.

Preventing the mind from going with unwholesome *dhamma* like the pumpkin shell which floats; and make it establish in wholesomeness is a characteristic of mindfulness. It is a protective *dhamma*. Heedfulness is also a name for this mindfulness.

No unwholesome mindfulness is required to maintain the mind on the unwholesome side, like the need of the mindfulness for the prevention of the mind going to the unwholesome side. It is because; the mind which is bent towards the unwholesome side automatically goes to it. All unwholesome *dhamma* are opposed to mindfulness. They are called wrong mindfulness.

Hiri and Ottappa

The nature of detesting unwholesome acts and shame about them is ***Hiri***. The nature of dreading unwholesome acts is ***Ottappa***. The minds of noble people retract and retreat from unwholesome acts because of these *dhamma*. The intelligent, distance themselves from and protect their minds from unwholesome acts owing to these *dhamma*. Therefore, these two become the *dhamma* that controls the world. *Ahiraika* and *Anottappa* are two great powers on the unwholesome side. *Hiri* and *Ottappa* are two great powers which can overcome the two unwholesome powers.

There is in the world not only a shame about performing unwholesome acts but also about the performance of wholesome acts. Those who do not perform wholesome acts and are always

attached to unwholesomeness are ashamed of performing wholesome acts. Some are ashamed of observing precepts. This shame about performing wholesome acts is not the *Hiri* mentioned above. It is the hatred which arises to cause the detesting of wholesome acts. Similarly some are afraid of wholesome acts. Are even afraid of going to places where wholesome acts are performed. This fear/dread of performing wholesome acts is not *Ottappa*. It is hatred which occurs in the form of fear. Some are ashamed of carrying a weight, doing hard physical work, not having good clothes and ornaments, not having good houses, poverty and lack of education. It is also hatred or inferiority complex which arises as a reserved nature.

Alobha

Just as light is opposed to darkness; there is a particular nature opposed to and prevents the arising of greed. It is *Alobha*. The mind consisting of greed attaches itself to the object as an adhesive. The *Citta* consisting of non-greed takes in the object without attachment like the drop of water on a lotus leaf. Non-greed should be considered as a *dhamma* opposed to greed and not as the destruction or absence of greed. Non-greed is a nature which occurs in absolute terms. Destruction of greed is a mere convention and not an absolute *dhamma*.

Adosa

Just as cold is opposed to heat, there is a particular nature opposed to, prevents the arising of and controls hatred. It

is *Adosa*. Loving kindness is hatelessness itself. It is proper to say that liking the well being of others is hatelessness. Destruction of hatred should not be considered as hatelessness. The *Citta* with hatred takes the object in a ferocious manner like a dog catching a rabbit. Hateless *Citta* takes the object like the mother stroking a child's head.

Amoha

Although *Amoha* does not belong to the beautiful [*Cetasika*], it is stated here as it would result in the proper understanding of it. The nature opposed to delusion which is what conceals the correct status of the object and helps to correctly realise the status of the object is *Amoha* (**non-delusion**). Wisdom and higher knowledge are also names for it. This non-delusion is a light that removes the darkness of delusion which conceals the noble truths and the like.

Among the three *dhamma* such as non-greed; non-greed is opposed to stinginess. Hatelessness is opposed to immorality. Non-delusion is opposed to destruction of Dhamma. Non-greed is a cause for liberality. Hatelessness is a cause for morality. Non-delusion is a cause for meditation. Further, the greedy person thinks highly of various objects and persons. The wicked person thinks lowly of even the great virtues of others. Hatelessness results in the accepting of virtues as they are, without slighting them. Non-delusion results in taking matters correctly. Further, non-greed accepts faults as faults. The greedy person will cover up the hate. Hatelessness will accept the

virtues present. The wicked person will remove and cancel virtues present. Non-delusion will take various things as they are and establish in the truth. The one with delusion will take untruth as the truth and the truth as the untruth. Further, non-greed will avoid the sorrow due to separation from loved ones. Hatelessness will avoid the sorrow due to association of the disliked. Non-delusion will avoid the sorrow due to the non-receipt of what is desired. Non-greed will avoid the suffering due to birth. This is because non-greed is opposed to greed/craving which is the cause for birth. Hatelessness avoids suffering due to decay. The person with excess hatred will be subject to rapid decay. Non-delusion avoids the suffering due to death. Having delusion is great suffering. It does not happen to the intelligent. Further, lay people can live happily together because of Non-greed. The ordained can live happily together because hatelessness. Everyone can live happily together because of non-delusion.

Further, beings are often born in the *Peta* state due to greed. Beings are born in ferocious hells due to hate. Hatelessness is a reason for not being born in hells. Delusion causes the birth of beings as animals. Non-delusion is a reason for not being born as animals. Non-greed prevents taking objects with lust. Hatelessness avoids the detachment from objects. Non-delusion avoids the nonchalance due to ignorance. Further, non-greed avoids the extreme of addiction to sensuous pleasures (*Kāma-Sukhallikānuyoga*). Hatelessness avoids the extreme of self mortification (*Attakinlamatānuyoga*). One takes the middle

path due to non-delusion. Non-greed causes the cutting off of attachment to others (*Abhijjhàkàyaṅgantha*). Hatelessness causes the cutting off of enmity towards others (*Vyàpàdakaṅyaṅgantha*). Non-delusion causes the cutting off of the attachment to rites and rituals (*Sālabbataparāmāsa*) and the realisation of the non-existence of self. Further the mindfulness on the contemplation of the body develops due to non-greed. Mindfulness on the contemplation of feeling develops due to hatelessness. The other two types of mindfulness develop due to non-delusion. Further, non-greed causes good health. This is because of the non-association of greedy people. Hatelessness causes the maintenance of youthfulness over a long period because the non wicked person is not subject to the burning due to the fire of hatred. The foolish person quickly approaches death due to the ignorance about what/who is good to be associated. The non-deluded person lives a long time by associating the favourable *dhamma* because of the knowledge about what/who is favourable or not. Further, non-greed causes the acquiring of the prosperity of produce. Hatelessness causes the acquiring of friends. The intelligent person will acquire life prosperity due to non-delusion. Further non-greed causes birth in heaven, hatelessness causes birth in the *brahma* realm and non-delusion causes the attainment of noble status. (This description of non-greed, hatelessness and non-delusion has been written according to the *Atthasālinā Dhammsaṅgaṇā* commentary).

Tatramajjhataṭṭā

Mind and mental factors arise in combination with each other in performing various functions. Individual *dhamma* among a collection of *dhamma* which are attached in an inseparable manner, also have separate functions to be performed. There are common functions to be performed collectively as well. When a group of people gets together and constructs a house; there are functions such as carrying bricks, mixing mortar and laying bricks; to be performed separately. The combination of all the activities performs the function of construction of the house. Similarly there are many functions performed by individual *dhamma* in the collection of mind and mental factors. There is also a principal function relevant to the group. The collective functions are activities such as giving and taking. When two people are carrying an object, if one gets ready to go faster and the other slower, it will not be possible to carry the weight. Both should walk in unison in order to be able to carry it. Similarly, there should be a similarity in speed of each one among the group of mind and mental factors that arise in performing a function. The *dhamma* which equalises the speed of different activities in a manner suitable for the performance of the main activity is *Tatramajjhataṭṭā*. The equality of the *dhamma* should be there not only in beautiful consciousnesses but also in the non-beautiful. Yet, it has not been shown that *Tatramajjhataṭṭā* occurs in non-beautiful mental factors. Therefore, this is something difficult to comprehend. This mental factor has not been surfaced and

shown in the Dhammasaṅgā. This mental factor is taught in the manner of, as it occurs.

Tranquility of mental factors and tranquility of mind

Body is a word that gives the meaning of collection. What is meant by it here is the collection of mental factors associated with beautiful consciousness. What is meant by mind is not all consciousness but only beautiful consciousnesses. What is referred to by tranquility is the subsiding of burning due to defilements such as restlessness of mind and mental factors. It is a certain tranquil, coolness of mind. “**Tranquility of mental factors**” is the calmness of the collection of mental factors associating the beautiful consciousness, or the calm, coolness which soothes the mental factors associating beautiful consciousness. “**Tranquility of mind**” is the calmness of the beautiful consciousness, or the calm, cool nature which soothes the beautiful consciousness. The two tranquilities are two *dhamma* opposed to defilements such as restlessness. These *dhamma* become very powerful in the minds of some people. They are weak in some. Even in the mind of the same person, it is sometimes powerful and sometimes weak. When these *dhamma* are weak, the mind does not feel well on the wholesome side. It becomes like a fish dropped on a hot rock surface. The wholesome side is quickly removed. When they are powerful the wholesome side is a comfort for the mind.

Engaging in wholesome activities becomes sweet. Is like the fish that come to cool water.

Lightness of mental factors and lightness of mind

The lightness of mental factors associating beautiful consciousness is **lightness of mental factors**. The lightness of beautiful consciousness is the **lightness of mind**. There is no heaviness or lightness in the non-material mind and mental factors as in the case of material things. When attempting some activity, the body of the patient which has become light and weak due to illness feels to be heavier than earlier. Therefore, patients very often say that their bodies are heavy. What is felt by the patient as heaviness is the weakness and not a heaviness. It is the inability to act rapidly. Such a weakness of mind also occurs due to defilements such as restlessness and worry. Although it is not a weight it is called heaviness, as it is felt so. What is referred to here as lightness of mind and mental factors are two *dharmas* which removes weakness and laziness of mind and mental factors and makes them energetic. They are opposed to *dharmas* such as restlessness and worry which slow down people, like those carrying heavy weights. The mind of the person with poor lightness of mental factors and mind wither and fails to open regarding the wholesome side like a flower kept in the sun. Gets tired quickly like a person carrying a heavy weight. The mind of the person in whom they are strong, does not get tired soon.

Suppleness of mental factors and Suppleness of mind

Suppleness of mental factors associating beautiful consciousness is **suppleness of body**. The suppleness of beautiful consciousness is the **suppleness of mind**. Stated in another manner, the *dhamma* which prevents the arrival of hardness/stiffness in the beautiful consciousness that can arise due to [wrong] view, conceit and the like is suppleness of mental factors and mind. They have the nature opposed to defilements such as [wrong] view and conceit which hardens the mind and mental factors. The mind of the person in whom these *dhamma* are weak is like a dry stick and is difficult to bend on the wholesome side. Even if bent it returns to the original position like a bow.

Adaptability of mental factors and Adaptability of mind

Adaptability of mental factors associated with beautiful consciousness is **adaptability of mental factors**. The adaptability of beautiful consciousness is the **adaptability of mind**. Adaptability is the ability of the beautiful consciousness and the associated mental factors to be maintained as required in the performance of wholesome acts such as alms giving; just like gold is suitable for and can withstand any fine industrial activity. Non-adaptability of mind and mental factors in the performance of wholesome acts is caused by hindrances such as

the desire for sense pleasures. Adaptability of mental factors and mind are opposed to the desire for sense pleasures which makes the mind and the mental factors unsuitable for wholesome acts. If these two mental factors are weak in someone's mind, his mind will retreat in the performance of wholesome acts, like the flowing back of paddy husk thrown into the wind. The mind of the person in which they are powerful, will go forward, piercing the wind of defilements without retreat as would the stone thrown into the wind will pierce and go forward.

Proficiency of mental factors and the proficiency of the mind

Absence of illness in the mental factors associated with beautiful consciousness is the proficiency of the mental factors. Absence of illness in the beautiful consciousness is the proficiency of the mind. The mind becomes weak regarding the wholesome side like a sick person, due to defilements such as skeptical doubt. The proficiency of body and mind are opposed to defilements which weaken the mind and mental factors and make them incapable of wholesome action. If they are weak in someone's mind, it will soon get tired when engaged in wholesome acts, like the person who cannot swim when getting into deep water. He cannot engage in wholesome acts as desired. The person, in whom these mental factors are powerful, can direct the mind to wholesome acts as desired.

Uprightness of mental factors and Uprightness of mind

Uprightness or directness of mental factors associated with beautiful consciousness is the **uprightness of mental factors**. Uprightness of beautiful consciousness is the **uprightness of mind**. The dishonest and impure nature of the mind and mental factors occur due to defilements such as *Māyā* (fraud) and *Sāñheyya* (treachery). These two mental factors are two *dhamma* opposed to fraud, treachery and the like. The nature of deceiving by hiding the mistakes made and the mistakes present is *Māyā*. Deceiving by showing virtues not present is *Sāñheyya*. The mind of the person in whom the mental factors of the uprightness of mental factors and mind are weak will have variable behaviour on the wholesome side. It will sometimes make effort. Will sometimes retreat. Sometimes will fall on the unwholesome side. The mind of the person in whom they are powerful will stay properly on the wholesome side.

Dishonesty/crookedness is three-fold as *Gomutra vaika*, *Candralekhā vaika* and *Naigala koṇi vaika*. The crookedness of the line drawn on the ground with the urine passed by cattle while walking is *Gomutra vaika*. The crookedness of the crescent of the moon is called *Candralekhā vaika*. The beam of the plough is straight. Yet, the place where the yoke is fixed at the end of it is slightly bent. It is the *Naigala koṇi vaika*. The

crookedness in the human minds is similar to these three. They are also referred to by those terms.

The person who has committed unwholesome acts and covers up by saying “I do not commit unwholesome acts”; does go forward in committing sins and retreats by saying he does not commit them. This nature of his, which goes to and fro, is called *Gomutra vaika*, because it is similar to the line drawn by the bull’s urine.

Some say that, they are afraid of committing sins, while actually committing them. Advise others not to commit sins. As their nature is extremely crooked like the crescent of the moon, it is called *Candralekhà vaika*.

Some express their purity to the world by saying, who is not afraid of sins; while committing sins themselves. Will not express their purity directly. As their nature is not as crooked as in the case of those who say that they do not commit sins while committing them; it is called *Naigala koñi vaika*.

If someone commits sins with all three doors⁴², such nature is called *Gomutra vaika*. If someone commits sins with two doors, his crookedness is called *Candralekhà vaika*. If someone keeps two doors pure and commits sins with one door, such nature is called *Naigala koñi vaika*. The mental factors of uprightness of body and uprightness of mind are opposed to all three types of crookedness.

⁴² Body, speech and mind.

Mental factors of abstinence

There are three mental factors of abstinence as ***Sammāvācā* (Right speech), *Sammākammanta* (Right action) and *Sammājāva* (Right livelihood)**. The nature of abstaining from unwholesome acts such as killing living beings is *Virati* (abstention). The *dhamma* which helps beings to abstain from activities such as killing living beings are also *Virati*. The mere abstention from sins is also *Virati*. Although *Virati* is one in general, it is three-fold as *Sampatta Virati*, *Samādāna Virati* and *Samuccheda Virati*.

Sampatta Virati is abstaining from committing sins, when the time arises to commit them; in consideration of one's lineage, age, learning without any observance of precepts. Refraining from wrong doing, when the occasion arises to do some wrong, in consideration of the fact that others in the family (lineage) had not done so is abstaining from sins on account of lineage. Refraining from wrong doing, when the occasion arises to do some wrong, in consideration that it is not suitable for one his age is refraining from sins on account of age. Refraining from wrong doing, when the occasion arises to do some wrong, in consideration of the fact that it is suitable only for the foolish and not for one as learned as me, is abstaining from sins on account of learning. Teachers indicate the story of Cakkaōa as an example of *Sampatta Virati*. Cakkaōa was a Sinhala farmer who lived in Ancient Lanka. The physician prescribed rabbit

meat for his ailing mother. Cakkaõa's brother ordered him to go to the field and look for rabbit meat. When Cakkaõa went to the field, a rabbit that had come to eat rice paddy ran away frightened, was caught in a trap and screamed. Cakkaõa heard the noise, went to the trapped rabbit thinking of catching and killing it to feed the mother with rabbit meat but released it considering that it is not suitable to kill the innocent animal in order to save the mother's life. When he returned home the brother asked. "Did you get a rabbit?" Cakkaõa stated what happened. The brother who heard this threatened him. Then, he went to the mother and said. "I have knowingly not killed a living being up to date. May my mother be cured by the glory of this truth!" The mother was cured by the glory of that truth.

Abstaining from unwholesome acts, even at the cost of one's life, by those who have observed precepts is *Samàdàna Virati*. The story of the farmer who lived on a mountain named north Vaóunnàva is given as an example of *Samàdàna Virati*. It is as follows: **The farmer at North Vaóunnàva** engaged in cultivation after observing precepts in the presence of **Pingala Buddharakkhita** *thero* at the Ambariya temple. One day he lost his cattle and went to the north Vaóunnà Mountain in search of them. He was caught by a large python. He had a very sharp crooked knife with him. He thought of chopping off the python's head and escaping. Then he thought, it is not proper to break the precepts he observed under an exalted person. He thought so on three occasions and at last thought. "I shall not

break the precepts. I will give up my life instead.” He threw away the crooked knife. The python released him instantly.

The abstinence associated with the noble path is ***Samuccheda Viratī***. It is a permanent abstinence. Once it arises, thoughts regarding acts like killing living beings do not arise in the mind of the noble disciple.

Sammā Vācā

The nature of preventing the performance of four types of verbal misconduct or the nature which helps to prevent them or abstaining from them while observing precepts such as “*Musāvādā veramaṇṇā sikkhāpadaṃ samādiyāmi*” or making such determination is *Sammā Vācā*.

Sammā Vācā is three-fold as *Kathā Sammā Vācā*, *Cetanā Sammā Vācā* and *Viratī Sammā Vācā*. Right speech associated with meaningful Dhamma is ***Kathā Sammā Vācā***. The volition (*Cetanā*) that creates it is ***Cetanā Sammā Vācā***. Refraining from or the nature which prevents verbal misconduct is ***Viratī Sammā Vācā***. What is considered in this description of mental factors is *Viratī Sammā Vācā*.

Sammā Kammanta

The nature of preventing the performance of three types of bodily misconduct or the nature which helps to prevent them or abstaining from them while observing precepts such as “*Pāṇātipātā veramaṇṇā sikkhāpadaṃ samādiyāmi*” or making

such determination is *Sammà Kammanta*. *Sammà Kammanta* is also three-fold as *Kriyà Sammà Kammanta*, *Cetanà Sammà Kammanta* and *Virati Sammà Kammanta*. The right bodily action is *Kriyà Sammà Kammanta*. The wholesome volition that creates it is *Cetanà Sammà Kammanta*. The nature which prevents and avoids bodily misconduct is *Virati Sammà Kammanta*. It is the *Virati Sammà Kammanta* which is considered in this description of the mental factors. The other two are not taken into consideration.

Sammà âjāva

Beings commit unwholesome acts on account of enmity, jealousy, [wrong] view and to show their competence. Unwholesome acts are also committed for maintaining life. The nature of preventing verbal misconduct due to enmity and the like is *Sammà Vācā*. The nature of preventing the three bodily misconduct such as killing living beings on account of enmity and the like is *Sammà Kammanta*. The nature of preventing or the refraining from bodily and verbal misconduct for the purpose of maintaining lives of self or wife and children is *Sammà âjāva*. The effort made by the person regarding naturally right actions such as agriculture or begging for livelihood is also called *Sammà âjāva*. It is not included in this *Virati Sammà âjāva*. What is considered as *Sammà âjāva* here is refraining from unwholesome action for the purpose of maintaining life.

Appamañña Cetasika

***Karuṇā* (compassion) and *Muditā* (sympathetic joy)**
are two *Appamañña* (illimitable) mental factors.

Karuṇā

The nature that causes agitation, dislike and the inability to bear up the suffering in others; the nature of willingness to release them from suffering and opposition to suffering in others is ***Karuṇā***. Sometimes sorrow arises in the form of compassion, on seeing or hearing of the suffering in others. The arising of such sorrow is a danger for one who is developing compassion. Compassion deteriorates due to the arising of sorrow. Compassion is not a reason for crying. Sorrow is a reason for crying. This sorrow also arises at various times in compassionate people. If sorrow arises it is not wholesome but unwholesome. It consists of hatred. Compassion is a *dhamma* included in wholesomeness and function. It never arises in an unwholesome consciousness. In the analysis of aggregates, compassion is included in the aggregate of formations (*Saikārakkhandha*). Sorrow belongs to the aggregate of feeling (*Vedanakkhandha*).

Muditā

The nature of happiness, agreement which is opposed to jealousy; that arises in noble people on hearing well being of others is *Muditā*. The word agreeable is often used to mean happiness. If the nature of feeling happy is called *Muditā*, *Muditā* may be confused with happiness. Happiness and *Muditā* are two *dhamma* with different characteristics. Sometimes both these arise in the same consciousness. It is, then very difficult to comprehend them separately. Sometimes those who see the well being of their relatives and friends will experience “*Pahāsa* (great happiness)” which is happiness consisting of greed that appear in the form of *Muditā*. It is a danger for those who develop *Muditā*.

The four *dhamma*, *Metta* (loving kindness), *Karuṇā*, *Muditā*, and *Upekkhā* (Equanimity) should not be considered to be applied to a particular limit and not beyond but should be applied to unlimited beings. As there is no extent, number and limit; these *dhamma* are illimitable. Hateful defilements will be removed from the mind of the person who has *dhamma* opposed to hateful defilements. Therefore, those who develop loving kindness and the like have gentle minds. They are noble people. They are great people because they have gentle minds. *Brahma* is a word used to indicate greatness. These four *dhamma* are *Brahmavihāra* (sublime/divine abodes) with the meaning that they are abodes of divine people.

In this description of mental factors, only two of the illimitable have been described while there are actually four, because *Mettā* has been considered under *Adosa* and *Upekkhā*

has been considered under *Tatramajjhattatà*. Further the mental factor of wisdom (*Paññā*) has been considered under *Amoha*.

The description of mental factors ends here.

Twenty eight corporealities

There are four main corporealities called *Bhātarāpa* (primary corporeality). There are twenty four secondary corporealities called *Upādārāpa* (derived corporeality) which exist because of the primary corporeality. There are twenty eight corporealities in this manner.

Bhātarāpa

There are four primary corporealities as Earth element (*Pañhavi Dhātu*), water element (*āpo Dhātu*), fire element (*Tejo Dhātu*) and wind element (*Vāyo Dhātu*). The general populace treats them in one way. What is given in *Abhidhamma* is another. They have been taught in the *suttas* such as *Dhātuvibhaṅga* sutta in a gross manner as done by the general populace. According to the manner given in the *suttas* they are material things. According to *Abhidhamma* method they are not material but of a functional nature like electricity and gravity. According to the method in the *suttas* which is the same as what the general populace considers; items such as soil, rocks, bones and flesh which have the characteristic of hardness are earth

elements. Water, oil, blood, phlegm and the like which have the characteristic of spreading and adhesion are water elements. Fire is the fire element. Wind is the wind element. *Abhidhamma* does not teach them as items which exist separately. The existence of all four elements in soil, water, fire and wind are taught in *Abhidhamma*. *Abhidhamma* teaches that all four elements are present even in fine things such as sunlight, moonlight and the light of lamps. Matters should not be confused by trying to equate *Abhidhamma* and *Suttadhamma*, with the consideration that Buddha will not teach the same thing in two different ways at two different places. Hereon, the status of elements will be described according to *Abhidhamma*.

Pañhavi Dàthu

Coarse/rough/hard nature is the earth element. It is the earth element which is felt as something sharp (able to cut), can pierce, hard, soft, rough and flat. The sharpness in the knife which is its earth element is felt as something that can cut. The earth element in the point of the knife is felt as something that will pierce. The sharpness and the piercing nature is found everywhere in the knife. It is the coarse nature of the knife which is felt as the hardness and flatness of the blade, sharpness of the edge of the blade and the ability of the point to pierce. The earth element appears to be coarse when the corporeal groups (*Rāpa Kalāpa*) are concentrated. When the corporeal groups are not concentrated and the space element is abundant, it appears as softness. The earth element appears as something

hard and rough in granite, while it appears soft in the body of the infant. Therefore, both hardness and softness are called the earth element. Metal and granite, in which the corporeal groups are concentrated, appear to be heavy. The lump of cotton wool in which the space is abundant, appears light. Therefore, heaviness and lightness should be realised to be the earth element itself.

In showing the characteristic of elements as “*Kakkhalatta lakkhaṇa pañhavi dhātu*,” it is said that the *Pañhavi Dhātu* has the characteristic of coarseness. Although it is said so; conclusion should not be made that, coarseness is the characteristic of the earth element, earth element is a material with such characteristic and that coarseness and the earth element are two different things. Coarseness itself is the earth element. As its characteristic cannot be expressed in another manner, the thing which has the characteristic of coarseness is called earth element. This is a matter which can be confused. As the characteristics of the other elements are also expressed by the same method, the matter should be considered in the manner explained above and comprehended accordingly.

âpo Dhātu

The nature which prevents the diffusion and causes the cohesion of the earth element which is said to be coarse is the water element. The nature of adhesion flowing and spreading is the water element itself. When water is added to cement powder, the water spreads in them and form lumps by adhesion.

Cohesion of the earth element by the water element should be understood as the cohesion of the cement powder by water. When water comes between the cement powder, that powder binds on to water. The water makes the cement powder stick to it. Although the cement powder appears to be bound together, they are bound to the water which is in between. The cohesive nature of the water element should be seen as the water found among the cement powder. When there is nothing to adhere to and no place to spread, water has the nature of flowing. The flowing nature of the water element should be realised in this manner. Just as the drop of oil spreads in a lump of cotton and the drop of oil spreads in water; anything which has the nature of flowing spreads in the object which it comes into contact with. The nature of flowing is the nature of spreading itself.

Tejo Dhātu

The nature of warmth and cold is the fire element. It is the powerful element which controls the other three elements. It increases or decreases the hardness of the earth element. Increases or decreases the flowing nature of the water element. Increases or decreases the speed of the wind element. The clay pot becomes hard due to firing because the fire element makes the earth element harder. Wax becomes soft on heating because the fire element weakens the earth element. Sugar cane solidifies when heated because of the weakening of the water element by the fire element. Wax liquefies when heated because of the strengthening of the water element. Steam is produced when

water is heated because of increasing the speed of wind by the fire element. Many machines are operated by the wind power developed by the fire element. The speed is reduced when cooled because; the cool fire element reduces the speed of the wind element.

It is the fire element that makes the objects such as trees and creepers grow and become powerful by the production of new corporeality groups as well as weaken and kill them. The change in appearance of objects is often done by the fire element. Every corporeality group contains the fire element. Further corporeality groups are produced by the fire element. Generations of corporeality groups are maintained by the fire element in this manner. The body of the new born is small and weak. The body grows progressively due to the production of new corporeality groups by the fire element present in the corporeality groups of the small body. The ripening due to the fire causes the maturing and strengthening of it. The heating by the fire element continues even after strengthening of the body. The generation of corporeality groups begins to weaken due to continuous ripening after maturing and strengthening. This is referred to as decay. The generations of corporeality which are repeatedly burnt, becomes extremely weak and reaches a state that it cannot continue to exist. This causes the death of the being and the termination of the generation of corporeality. The watery dough prepared for making *hoppers*⁴³ progressively hardens when poured into the pan kept on the fire place. If it is

⁴³ Pancake like food common in Sri Lanka.

left longer, it will char and begin to weaken. If left even longer, the hopper will burn and be completely destroyed by turning into ashes. The development and decay of the beings body due to the fire element should be comprehended as the production and the destruction of the hopper by the fire. The production and destruction of the hopper by the fire under the pan was not stated in absolute terms but by the conventional terms used by the people of the world. What should really have been stated are the development, decay and destruction of the hopper by the fire element in the hopper itself. The fire element in the hopper increases due to the fire in the hearth. The hopper is cooked not by the fire, but due to the fire element within it. The development, decay and death of the bodies of beings also take place due to the fire element in them.

Vàyo Dhātu

The nature of expanding, causing expansion, supporting and pushing is wind element. The nature of preventing the scattering and holding together of the earth element which has the characteristic of hardness is the water element. The wind element combines with the water element and prevents the complete collapse of the earth element by the inflation with the wind element. The earth element cannot exist without the inflation due to the wind element. The nature of wind element should be seen as the cotton inside a pillow. Cotton is a material which is always bloated up. The pillow case has the nature of collapsing. The pillow case which has the nature of collapsing

remains inflated due to the cotton which has the nature of expanding. Cotton can be called something which bloats up. The pillow case can be called something which expects to be inflated. Similarly, the wind element is called the nature of inflating because it expands itself and the earth element is called inflatable. The earth element is drawn towards the gravitation of the wind element. Such drawing is like leaning towards something. When a house or tree leans to one side, it is prevented from falling down by propping up. As the power of being drawn is prevented by the inflation due to the wind element, such nature of inflating is called a nature of propping up. As propping up is also a form of pushing, wind element is also referred to as a nature of pushing.

If movement occurs in some object, it is because of the wind element. The wind element is high in some things. The thing, in which it is high, is light (not heavy). Therefore, such a thing moves easily. The wind element is extremely high in the wind. Therefore, it is very light. It frequently moves about.

These are also called great elements. Great elements are not materials but strengths and speeds. They cannot exist individually. Cannot arise individually. If one great element is found somewhere, the other three are also present there. They exist tied to each other as if they have swallowed each other. Each one of them is supported by the other three. Any two are supported by the other two. The great elements exist by supporting each other. Therefore, the following is given in the **Paññhàna Pakarana -**

“Ekaṣ mahābhātaṣ tinnaṣ mahābhātānaṣ nissaya paccayena paccayo, tayo mahā bhātā ekassa mahābhātassa nissaya paccayena paccayo, dve mahā bhātā dvinnaṣ mahābhātānaṣ nissaya paccayena paccayo”

Although great elements are not materials, extremely small materials called the corporeal groups arise due to the arising of the great elements embracing and attaching to each other. It is an extremely small material. The atom which is considered to be extremely small is made up by the combination of a large number of corporeal groups. It is the four great elements which are found in any material such as soil, water, fire, wind, gold, silver, pearls, gems, bones, blood and flesh. They are formed by the combination of great elements. These materials which are formed by the combination of the four great elements are of various types due to the differences in the composition. The four elements are not found to the same extent in all objects. The earth element is more in certain objects. The water element is more in another. The fire element is more in certain objects. The wind element is more in another. One element is prevalent in an object while the other three are weak. Two elements are pronounced and two are weak in some. Objects have become varied due to the pronouncement or weakness of various elements in this manner. A particular colour will be produced when one *Kalanda*⁴⁴ of white paint is

⁴⁴ An ancient unit of weight, still used by native physicians in Sri Lanka.

mixed with one *Mancàói*⁴⁵ of blue paint. A different colour will be produced when a *Kalanda* of white paint is mixed with two *Mancàói* of blue paint. Even a hundred colours can be produced by mixing a *Kalanda* of white paint with a quantity of blue paint increased by one *Mancàói* at a time. Similarly objects become varied according to the increase or decrease of various elements. Travelling is generally one. However there are various forms of travelling as, fast travel, slow travel, travelling forward, travelling backwards, travelling sideways, travelling straight, travelling at an angle, Travelling on foot, travelling by a vehicle, travelling on one foot, Travelling on two feet and travelling on four feet. There are many variations in the earth element which is the nature of hardness. There are also many variations in the remaining elements. It is difficult to show them as such and such. Objects which are made of elements become varied according to the variations in the component elements. The earth element is pronounced in bones, flesh, veins, soil and the like. The water element is pronounced in oil, water, spittle and the like. Fire element and the wind element are pronounced in the fire. Wind element is pronounced in the wind. It is not easy to correctly comprehend the four elements. If it is achieved, understanding derived corporeality will be easy.

Five sensitive corporealities

⁴⁵ An ancient unit of weight [Smaller than a *Kalanda*], still used by native physicians in Sri Lanka.

There are five sensitive corporealities (*Pasàda Rāpa*) as **Eye sensitivity** (*Cakkhu Pasàda*), **Ear sensitivity** (*Sota Pasàda*), **Nose sensitivity** (*Ghàna Pasàda*), **Tongue sensitivity** (*Jivhà Pasàda*) and **Body sensitivity** (*Kàya Pasàda*). *Pasàda* is a name for sensitivity. There is a nature suitable to contain the images of objects in things such as mirrors. This is called sensitivity. As a result of *kamma* there exists, five sensitivities into which images of objects such as form can enter and help the likes of eye consciousness. These sensitivities are referred to as sensitive corporeality. They are also called faculties (*Indriya*).

Cakkhu Pasàda

The sensitivity inside the eye which is where the eye consciousness capable of seeing objects arises is ***Cakkhu Pasàda***. It is spread in seven lamina/tissues in the centre of the eye ball and receives assistance in the form of bearing, attaching, heating, inflating from the four great elements; while being supported by climate, consciousness, food and is accompanied by colour and odour. When images of objects in front of this sensitivity impact on it the eye consciousness arises. It is also referred to as seeing and vision.

Many *Abhidhamma* books such as *Atthasàlinā* show that the area occupied by the eye sensitivity is about the size of a louse's head. Its size is indicated in the commentary to *Pañisambhidā magga* by Mahànàma *Thero* as being equal to half a Mung dhal (Green gram) seed as "*Pamāḍato muggavidala mattaṣ cakkhu viññāḍāḍānaṣ yathàrahaṣ vatthudvārabhavaṣ*

sàdehetvā tiññhati.” As organs of everyone are not of the same size, it can be thought that the *Cakkhu Pasàda* could be of both sizes. These sizes are indicated about human eye sensitivities only. Other beings could have eye sensitivities which are smaller or bigger than those in humans. Some teachers say that the eye sensitivity as found in the eye is the size of half a Mung dhal seed and it is the size of a louse’s head when scraped and rolled into a ball; so that the statements of both Buddhagosa *Thero* and Mahànàma *Thero* are proven correct.

Eye sensitivity arises along with nine corporealities comprising the four great elements, colour, odour, taste, nutriment and life vitality (*Jāvitindriya*). This lump of ten corporealities which includes the eye sensitivity is called eye-decad (*Cakkhudasaka Kalāpa*). Eye sensitivity cannot arise in the absence of the other nine corporealities. The size of the louse’s head and half a Mung dhal is given with respect to the tissues containing the eye sensitivity and not the eye sensitivity itself. The eye decad is very small. There are thousands of eye decads in the seven tissues the size of a louse’s head. If expressed in terms of the time spent in a particular eye, it should be said that there are forty nine or fifty one types of eye sensitivity. The lifetime of a corporeal group (*Rāpakalāpa*) is seventeen Consciousness/Mind moments (*Cittakkhaṇḍa*). The lifetime of a consciousness is three small moments. Therefore, in terms of small moments, the lifetime of a corporeal group is fifty one moments. When the moments of arising and extinction are left out, the lifetime of existence is forty nine moments. The

eye decads in the eye arise every moment. The decad that existed for fifty moments goes into extinction in the fifty first moment. As new decads arise to fill the gap created by the extinction of old *Kalāpa* (groups); there exist in the eye freshly arisen decads, decads one consciousness moment old, two moments old, three moments old and decads which are four to forty nine consciousness moments old and decads reaching the age of fifty one consciousness moments and going into extinction. The existence of the ear decad and the like are also the same.

Sota Pasàda

The sensitivity of the four great elements that arises in the ear, which is the birth place of the ear consciousness suitable for the arrival of reflection or image of sound is *Sota Pasàda*. It exists with the help of the four great elements, climate, consciousness, food and under the control of the life vitality, accompanying colour and the like and is situated at the place which has the shape of a ring with copper coloured hairs inside the ear cavity. When the image of sound enters such sensitivity, the ear consciousness which recognises the sound arises. The arising of this is called hearing. As there are forms of small and large sizes, there are also sounds of various magnitudes. It is not something visible to the eye like form. The sensitivity known as *Sota Pasàda* belongs to the same type of sensitivity as that occurring in the mirrors and the like when images of objects arise. As the nature of sound is different from the nature of

form, the image of sound does not arrive at sensitivities like in the mirrors. **The ear sensitivity** is one that is suitable for the entry of the image of sound. It is a sensitivity different from one that is visible to the eye. Therefore, it cannot be seen.

Ghàõa Pasàda

The sensitivity in the nose which is suitable for the impact of odour, in a manner that causes the arising of the nose consciousness is the nose sensitivity. When the odour mixed with air impacts the nose, the nose consciousness or the consciousness which recognises the odour arises. The nose sensitivity, like the eye sensitivity receives the assistance of and is controlled by the four great elements, while accompanying colour and the like and occurs at a place which takes the shape of a goat's hoof.

Jivhà Pasàda

The sensitivity in the tongue which is suitable for the impact of taste of food-drink and the like in a manner that causes the arising of tongue consciousness is the **tongue sensitivity**. As stated earlier, this also receives the assistance and support of and is controlled by the four great elements while accompanying colour and the like and occurs in the middle part of the tongue in an area taking the shape of the end portion of half a water lily petal. When the taste of food-drink and the like makes contact with it, the tongue consciousness arises. The arising of this recognises taste.

Kàya Pasàda

The sensitivity arising due to *kamma* and suitable for the impact of the three great elements of earth, fire, wind and causing the arising of body consciousness is **body sensitivity**. It occurs like some oil spreading on cotton wool and spreads all over the body except at places such as head hair, body hair, nails and the like which has no feeling for contact, while receiving assistance and support of the great elements. When something impacts on it, body consciousness arises in association with it. It is called recognising contact.

Reasons for the arising of sensitivities

The five matters, desire to see form, desire to hear sound, desire to experience odour, desire to experience taste and desire to feel contact is called craving for sense pleasures. Actions performed by beings with undiminished craving are assisted by the craving for sense pleasures. At the time of birth in a becoming (life) as a result of a wholesome or unwholesome action or after birth; the eye sensitivity arises according to the craving which is the undiminished desire to see. Ear sensitivity arises according to the craving which is the desire to hear. Nose sensitivity arises according to the craving which is the desire to recognise odours. Tongue sensitivity arises according to the craving which is the desire to recognise tastes. Body sensitivity arises according to the craving which is the desire to experience physical contact.

How vision and the like occurs

Just as the image of the face falls on the mirror, the image of objects at a distance falls on the eye sensitivity because of light. This results in vision which is the recognition of form. If the form (object) itself makes contact with the eye sensitivity, there will be no vision. If such contact occurs, the elements in the form will impact the body sensitivity of the eye and create a body consciousness. As the body sensitivity is found all over the body, it is also found in the place the size of a louse's head where the eye sensitivity is located. Yet a mixing of body decad (*Kāya dasaka kalāpa*) and eye decad (*Cakkhu dasaka kalāpa*) will not occur. As objects are taken in only due to the impact of the images of objects not actually touching the eye, eye sensitivity **captures, unarrived** forms.

This vision that occurs due to the contact of images, does not always take place according to the true nature of the form. The same thing will appear to one person in one way and differently to another. It is difficult to determine the true vision, because the same object will appear differently to the same person; when it is far away, at a short distance, close by, when there is good illumination, in poor light, when viewed with unaided eyes and when viewed through various types of glasses. Sometimes none of the pictures may be true.

Sound does not arise without the great elements. Sound arises together with the eight corporealities of four great elements, colour, odour, taste and nutriment. This lump of nine

including sound is called the sound nonad. The elements connected with it are very subtle. The eye does not capture the colour in it. Just as an aggregate of corporeal groups of light will arise when a match is stuck in a dark place, an aggregate of corporeal groups of sound will arise when a reason for the production of sound occurs. Just as a strong light will occur when there are many corporeal groups of light, there will be a loud sound when there are many corporeal groups of sound. Just as the coconut which is a lump of several tens of millions of corporeal groups, impact the eye sensitivity as a single object, the image of an aggregate comprising several tens of millions of sound nonads will arrive at the ear sensitivity as a single sound. Such arrival results in the arising of consciousness recognising sound called the ear consciousness.

The sound occurring in one place spreads in the air as generations of elements. Although some believe that hearing occurs due to the arrival of such sound at the ear, it is not so. When a person hears a sound, he feels that the sound occurred at a particular place in a particular direction. It is so felt, because the sound is heard while it is there at the place where it occurred, just as the form is seen while it remains where it was. Then, if hearing occurs due to the sound entering the ear, the hearer cannot know the place and direction where it occurred. As the hearer knows where the sound occurred, it should be said that, it was heard while it remained at the place of occurrence. As the ear sensitivity captures the sound while it remains far away, it is said to **capture the unarrived sound**. The three;

nose, tongue and body sensitivities captures only the objects that arrives at them. Therefore, they are said to **capture arrived objects**.

Gocara Rāpa

There are five *Gocara Rāpa* as **form, sound, odour, taste and contact**. They are also called perceivable corporeality. They are called Gocara (captured/capturable) because they can be captured by faculties such as the eye.

Form

Great elements are not visible to the eye. When the four great elements arise while swallowing and embracing each other, a particular nature which the eye captures will occur. It is the colour element. This colour element is something which arises because of the four great elements. It is not something which separately belongs to one element. What is referred to as form here, is that element of colour. Being captured by the eye is its characteristic. If the four elements arise, the colour element or form occurs at all times and everywhere. Yet, as the colour in some lumps of elements is very little, they are not visible to the eye. Wind has such a colour. If the eye is able to see the colour of the wind, the world will be covered as we are engulfed by the wind. Therefore, the eye is made in a manner that the wind cannot be seen.

Colours such as white, black, blue, red and yellow which are different from each other occur due to the differences in composition of corporeality elements. One corporeality group has only one colour among the many colours found in the world. Colours found in corporeal groups are natural/primary colours which truly exist. All the colours considered to exist by the people do not exist in reality. If equal quantities of a red powder and a blue powder are mixed, the red powder come among the blue powder and blue powder comes among the red powder swallowing and embracing each other but continue to exist separately. The eye and the eye consciousness are not capable of separately identifying the blue and the red colours in the mixed powder. The colour formed by mixing the blue and red is purple. It is not a colour that exist in reality but a colour appearing because of the mixture. When the mixed pile (red and blue) impacts the eye sensitivity which was unable to separately identify the two colours it will perceive a purple colour which does not exist in reality and is different from both the existing colours. It will be seen as the purple colour. All objects in the world are lumps of corporealities of various colours. Therefore, as their real colours are not perceived by the mind, many of the colours which are considered to exist are imagined and not really found in those objects. As corporeal groups are very small, their colour cannot be seen when viewed individually. If objects are divided into very small parts or corporeal groups, the colour which they appeared to be, cannot be seen. Some scientists may be considering that, this colour which is taught in

Abhidhamma, as an absolute *dhamma* is a non-existent untruth because it cannot be seen when divided into small parts.

Sound

That which is perceived by the ear consciousness through the ear sensitivity is sound. It is something that comes up from various elements, due to the impact of elements with each other and the separation of elements which were bound to each other. The sound of bells and the sound of drums are produced by the impact of lumps of elements. The sound of speech is also produced due to the clash of elements. The sound of speech is produced by the impact of wind created by the attempt at speech on the places such as the throat, which are places creating sound. The sound produced when bamboos, firewood and the like are chopped and when fire crackers and bombs are exploded arise due to the separation of elements which were bound together. The sounds like that from violins, which are produced due to rubbing also belong to the category of sounds produced by impact. There could be other non-apparent reasons for the production of sound. The differences in sound occur according to the differences in the objects or elements which impact with each other or are separated from one another. Further facts which should be known about sound were given where ear sensitivity was described.

Odour

The desirable, undesirable and the neutral nature or the corporeality perceived by the nose consciousness with the help of the nose sensitivity is odour. It is found in every corporeal group wherever the four corporeal elements are present and in every object. Yet, as the odour in some objects is so slight, they are never perceived by the nose consciousness. The odours of large objects which are hard are not felt as they never enter nose cavity and impact the nose sensitivity. Certain objects which have strong odour, emanates it like the light which is emanated from fire. Emanating of odour from an object is not the parting of odour belonging to the elements in the object but the production and spreading of a generation of elements as corporeal groups with strong odour. It should be known that such corporeal groups also contain the four elements such as colour and form. Arrival along with air at the nose cavity and impact with the nose sensitivity of such corporeal groups with strong odour is feeling the odour. The odour so felt is not an odour of the object outside the nose, but an odour inside the nose; yet, it is referred to as the odour of the object which caused it and an odour emanating from the said object. The variations in the odour are the variations in the great elements causing it. There are various odours in the world. Among them those which are acceptable to beings are called pleasant smells and the unacceptable are called bad smells.

Taste

The corporeality that is felt by the consciousness arising because of the tongue sensitivity is taste. It is body consciousness which arises associating the body sensitivity in the tongue that feels the heat, cold, hardness and softness in food and drink. The consciousness arising in the tongue sensitivity feels only the taste. Both body sensitivity and the tongue sensitivity are present in the tongue. Corporeality of taste, like the corporeality of colour is present in all objects having the four great elements. Yet, because the taste is less or there is no dampness in objects like light, wind, gold, silver, pearls, gems; it does not impact on the tongue sensitivity. There should be dampness for taste to impact on the tongue sensitivity. When an object which does not absorb water and does not become damp is kept on the tongue it will impact on the body sensitivity and produce body consciousness and will not impact on the tongue sensitivity to produce tongue consciousness. People consider such hard objects as tasteless. Yet, they also have taste in them.

Pleasant, bitter, salty, sour, astringent and harsh are six main tastes. The taste in sugar, jaggery⁴⁶, rice, milk and the like is pleasant. Taste in ginger, chilly, garlic and the like are harsh. As in the case of colour and the like, variations in taste occur according to increase or decrease of elements in various objects.

Contact

⁴⁶ A type of solid sweet

The corporeality felt by the body consciousness with the help of the body sensitivity is contact. There is no corporeality called contact which is not the elements themselves, as in the case of colour, form and the like. Contact is the three great elements earth, fire and wind. Water element does not clash with anything as it is very delicate and has the nature of being drawn in. Therefore, it is not included in contact. Even if water with a lot of water element is touched, only the other three elements in it impact the body sensitivity. Among the elements, it is the two elements of earth and fire that makes the greatest impact. Trees fall down and houses collapse not because of contact with the wind element but due to encountering the earth element in the wind. As all four elements are present in all objects, when the body comes into contact with some object, the three elements of earth, fire and wind in it impact the body simultaneously. Yet, the body consciousness arises only with respect to one of the three elements. The arising of the body consciousness takes place according to the prominent element and the expectation of the person. When the foot strikes a stone, the body consciousness arises focusing on the more prominent earth element, even though the two elements fire and wind in the stone also impact on the body sensitivity. When burning embers are trod on, body consciousness focusing on the more prominent fire element will arise even though it contains the earth and wind elements as well. When a grain of rice in a vessel is squeezed to determine whether the rice is soft or hard, the body consciousness focusing on the earth element in it will arise in keeping with the expectation of the person, even though the fire

and wind elements are also present. When the body is directed towards the wind with the expectation of feeling the wind element, the impact of the wind will produce the body sensitivity focusing on the wind element even though the wind has the two elements of earth and fire as well. Body consciousness focusing on the fire element will arise in the person who stands against the blowing with expectation of experiencing the coolness of the wind. The arising of body consciousness according to the prominence of various elements and the expectation of the person should be considered in this manner.

Two gender corporealities

There are two gender corporealities as **corporeality of femininity and corporeality of masculinity**. The bodies of all beings in the world are constructed with the four great elements. There should be a special reason for the arising of two types of bodies as feminine and masculine, both of which are made up of the same elements. That special reason is the gender corporeality. It occurs due to *kamma*. Not only in the bodies of men and women, there is the distinction of male-female nature even in craving. The craving that arises about matters pertaining only to women is female craving. The craving that arises about matters pertaining only to men is male craving. Craving is also a powerful reason for the repeated birth of beings in various lives. Feminine corporeality arises along with re-birth, due to a *kamma* with unovercome female craving. Masculine corporeality arises

along with the re-birth due to a *kamma* with unovercome male craving. There is no female-male distinction in the re-birth consciousness. Women are born as women and men are born as men, from birth to birth because, *kamma* occurring in women have unovercome female craving and *kamma* occurring in men have unovercome male craving. It only changes due to some special reason.

The feminine gender corporeality occurs in combination with the nine corporeality consisting, four great elements, four derived corporeality of colour, odour, taste, nutriment and the life vitality. The lump of corporeality so produced is called the female sex-decad. The lump of corporeality produced by the combination of the nine corporealities mentioned above with the male gender corporeality is called the male sex-decad. Only one of the gender corporeality groups occur in one person. The female sex-decad is found everywhere in the female body and the male sex-decad is found everywhere in the male body. It cannot be said that they are not present at any particular place in the body.

The gender corporealities are like seeds which produce femininity-masculinity. Just as the mango tree which grows up from the four great elements comes up according to the mango seed and the Jak tree which also grows from the four great elements comes up according to the Jak seed; female body and the male body arise according to the female gender corporeality and the male gender corporeality respectively.

Although the sex-decads are spread all over the body; it can be thought that they are more prevalent in the parts of the body which shows the female-male difference more prominently. There are in the world, men who are like women and have less male characteristics. There are also women who lack female characteristics and act like men. It can be thought that, the reason for this is the lack of the groups of gender corporeality in their bodies. It is said that even trees and creepers have female-male differences. The gender corporeality shown in *Abhidhamma* is only with respect to living beings and not any other. The female-male characteristics in unconscious objects must be something else.

Femininity and masculinity are also used to mean the feminine and masculine gender corporeality. In the Dhammasaṅgani Pāli femininity is described as the *dhamma* which causes *Itthilīga* (feminine gender), *Itthinimitta* (feminine sign), *Itthikutta*, *Itthākappa*, *Itthatta* (all three words mean showing femininity) and *Itthibhāva* (feminine faculty). Masculinity is described as the *dhamma* which causes *Purisalīga* (masculine gender), *Purisanimitta* (Masculine sign), *Purisakutta*, *Purisākappa*, *Purisatta* (all three words mean showing masculinity) and *Purisabhāva* (masculine faculty).

The words *līga*, *nimitta*, *kutta* and *ākappa* given in the Dhammasaṅgani Pakaraṇa, have been shown in two-three different ways by various teachers. *Līga* is the main factor of format. *Nimitta* is the small format. *Kutta* are the actions such as

in sport. *âkappa* are the manners of walking and the like. This is how these words have been explained in the Paramatthadâpanâ commentary to the Abhidhammattha Saṅgaha. *Līga nimitta* which causes the manner of performing functions is shown in the commentaries as the characteristic of femininity-masculinity.

Conversion of gender

Sometimes females become males and males become females due to the change in gender. This has been shown in the disciplinary code as “*Tena kho pana samayena aṇṇatarassa bhikkhumo ithāliīgaṣ pātubhātaṣ hoti, tena kho pana samayena aṇṇatarassa bhikkuniyā purisalīīgaṣ pātubhātaṣ hoti.*” The conversion of the gender also occurs due to *kamma*. Masculine gender disappears and the feminine gender arises due to powerful unwholesome *kamma*. The matters that should be mentioned about the conversion of gender are very deep. It is something misunderstood by those who do not know *Abhidhamma*. Human life is something acquired due to a wholesome *kamma*. There are only wholesome *kamma*-produced corporeality in the human body and no unwholesome *kamma*-produced corporeality (*Kammaja rūpa*). When the human male commits a powerful unwholesome *kamma* which will result in gender conversion, his regenerative *kamma* (*Janaka kamma*) will weaken. Thereafter, it fails to produce masculine corporeality. Thereafter due to the pressure of *kamma*, the weakened regenerative *kamma* will produce

feminine corporeality in that body. Masculine corporeality will go into extinction by completing their lifetime. Then the man becomes a woman. The *kamma* which produced masculine corporeality in his body earlier is the same as that which produces feminine corporeality later. It is the same as the wholesome *kamma* which caused his birth. In trying to show the unwholesome action which caused this conversion, it is said that the masculinity disappeared and femininity arose due to a strong unwholesome *kamma*. It is a figure of speech. Although there are many things to be said about it, attempting to do so will take one very far away from the characteristics of absolute Dhamma. Therefore, it is concluded here.

Hadaya rāpa

There are seven consciousness elements called, eye consciousness element (*Cakkhu viññāna dhātu*), ear consciousness element (*Sota viññāna dhātu*), nose consciousness element (*Ghāna viññāna dhātu*), tongue consciousness element (*Jivhā viññāna dhātu*), body consciousness element (*Kāya viññāna dhātu*), mind [base] element (*Mano dhātu*) and mind base consciousness element (*Mano viññāna dhātu*). Among them the five such as the eye consciousness element arise in the five sensitive corporealities. The five sensitive corporealities become the foundations for these five consciousness elements. Mind [base] element and mind base consciousness element do not arise in these sensitivities. The corporeality that becomes the foundation for

these two elements is the *Hadaya rāpa*⁴⁷. It is also called *Vatthu rāpa* and *Hadaya vatthu rāpa* (heart base corporeality). Although it is not referred to as a sensitivity, it is also a certain type of sensitivity. When a being is born in a five group existence (*Panca vokàra bhava*), the *Hadaya rāpa* arises along with the four great elements and colour, odour, taste, nutriment and life vitality. This lump of corporeality is called the *Vatthu dasaka kalāpa* (heart base decad group). It exists in a suitable manner during the embryonic stage and permanently stations itself in the blood in the heart, after the growth of the body. There is no permanently positioned blood in the heart. Old blood leaves it and new blood enters it frequently. The *Hadaya rāpa* stays associating the blood which comes there and it never leaves that location. Having the mind [base] element and the mind base consciousness element as the foundation, is its characteristic.

Many people accept the brain as the place where consciousness arises. However, according to *Abhidhamma*, consciousness arises all over the body except at places such as head hair, where contact is not felt. *Abhidhamma* shows the *Hadaya Rāpa* as the place where; consciousness arises most frequently, consciousness that produce action arises, principal consciousness arises and the basic consciousness arises. It is well known to everyone that the heart pounds hard when hatred or fear occurs and the heart burns when sorrow occurs. It so happens because hatred, fear and sorrow arise in the heart.

⁴⁷ Heart as a physical base.

When hatred or fear arises, the colour of the body goes dark or red. The body becomes brighter when happiness, faith and love arise. Dries up when sorrow occurs. The reason for this must be the connection between the consciousness and blood. This shows that the consciousness is associated with blood. There are many reasons for people to say that consciousness arises in the brain. When *Hadaya Rāpa* is taken as the foundation of the mind [base] element and the mind base consciousness element, its location is immaterial.

Life corporeality

The corporeality that controls and maintains the generation of *kamma*-produced corporeality is life corporeality (*Jāvita rāpa*). Life vitality (*jāvitindriya*) is another name for it. There are four types of corporeality caused by the four reasons of *kamma*, *citta*, *utu* (climate) and *āhāra* (food) found to be in individual bodies. Among them, the causes of corporealities resulting from the three reasons such as *citta* [excluding *kamma*], remain in close proximity to the corporealities and are bound to them. The causes such as *citta* are capable of producing corporealities only during their life time. Therefore, the corporealities which are caused by reasons such as *citta* last while the reasons are present and go into extinction along with the causes. They do not have the strength to survive after the death of the causes. Therefore, they are corporealities without life. The *kamma* which is the cause for the *kamma*-produced corporeality in the body of the living being is the wholesome or

unwholesome volition that arose in the mind of the being during some past life, went into extinction and not there at present. There should be a special power to enable a generation of *kamma*-produced corporeality, the cause of which is now extinct; to exist for a long time in the absence of the cause for its arising. It is this power which is referred to as life corporeality. It is found in all groups of *kamma*-produced corporeality. Therefore, the generation of *kamma*-produced corporeality lasts for many years. In the *brahma* realm, they exist for many aeons. Life corporeality is also a corporeality which arises due to *kamma*. They control the rest of the corporealities in the groups in which they exist. There is no other *dhamma* which controls and maintains the life corporeality. It exists with the power of the other corporealities which it controls, like the seaman who crosses the sea with the ship he controls. It is found only in the bodies of beings and not in other objects such as trees and creepers.

Food corporeality

A certain subtle nature which produces the strength in the body, encourages long life, develops the body by producing a special type of corporeality and exists associating the great elements; when consumed, applied on the body or injected into the body is food corporeality (*āhāra rūpa*). Nutriment (*Ojā*) is also a name for it. It is found in all groups of corporeality produced by the four causes such as *kamma*. It is found even in fire, wind and smoke. The nutriment in them is not prominent as

it is weak. It is very powerful in the food we consume. Even among various types of food, nutriment is weak in coarse food. It is strong in soft food such as milk and ghee. Therefore, the consumption of even a small quantity of soft food is sufficient for the body. An analysis of food found in the commentary to *Abhidhamma* is as follows.

The food of the crocodile is rough. The food of the peacock is softer than that. Crocodiles swallow stones. They get dissolved inside their stomachs. Peacocks eat snakes and the like. The food of bears is softer than that of peacocks. They eat bones which are about three years old. They get softened like yams when they are dampened with their saliva. The food of elephants is softer than that of bears. They eat branches and leaves of trees. The food of buffalo, stag and deer are softer. They eat leaves of various trees. The food of cattle is softer. They eat grass. The food of rabbits is even softer. The food of birds is softer. The food of humans who live in the wild is softer than that. Food of humans who live in villages is even softer. Food of kings and ministers is softer. The food of universal kings is even softer. The food of earth based gods is softer. The food of gods in Cātummahārājika is even softer. The food of gods up to the Paranimmitta Vasavatti should be described in this manner. Their food is the highest as they are the softest. This is the analysis of food shown in the commentary to *Abhidhamma*.

There are two functions performed by food. One is removing harm. One is controlling the body. When there is no food in the stomach, the acidity in it begins to burn. Then people

say they are hungry. The food that enters the stomach, instantly removes suffering due to hunger. It generates power for the corporeality in the entire body. When the food in the stomach is digested by the fire of acid, the essence of it known as the taste element leaves the stomach and is distributed all over the body by means of the veins. New groups of corporeality arise due to this. It results in the growth of blood and flesh. The controlling by the food mentioned above is the production of this power and new corporeality. The body and life is sustained due to these functions of food. Therefore, it is also a kind of controlling.

The term *āhāra* is used in *Abhidhamma* to mean a cause which produced a result. The meaning of the word *āhāra* is cause. There is nothing which does not cause something in this world. Everything found in absolute and non-absolute terms are causes. Yet, this word *āhāra* which indicates cause in general, is not used to state everything which are causes. It is used only to indicate a *dhamma* which especially becomes a cause for some effect. There are four special causes. They are *Kabalinkārāhāra* (material food), *Phassa* (contact), *Manosancetanā* (mental volition) and *Viññāna* (consciousness). These four are referred to as *āhāra*. It is *Kabalinkārāhāra* among these four that is called the food corporeality. The other three are non-corporeal.

The eighteen corporealities, from the four great elements up to the food corporeality are called ***Swabhāva rūpa* (Natural corporeality)** because they occur on account of their own characteristics such as harshness. They become ***lakkhana rūpa* (Characteristic corporeality)** because they have the

characteristics such as arising and impermanence. They are *Nippanna rāpa* (**Produced corporeality**) because they arise as conditioned by the *kamma* which produce them. They become *Rāpa rāpa* (**Concrete materiality**) because they have the characteristic of *Ruppana* (being subject to change). They become *Sammassana rāpa* (**Comprehensible corporeality**) because they are suitable to be comprehended by learners as impermanent and the like. Among these five, it is the term *Nippanna rāpa* which is frequently used.

Space element

Where there is one object, there cannot be another. There should be an empty space for an object to exist. It is this empty space which is referred to as the space element (*ākāsa dhātu*). It is the place and container for all objects. Everything exists within the space element. This space element is so large, that it is boundless. Space is everywhere. Yet, as it has no characteristic such as arising, as in the case of absolute *dhamma* such as *Pañhavi*, *Phassa*, it is not a definite absolute *dhamma*. This space element is found even within objects such as bodies of animals, trees and rocks. Bodies of animals and the like are lumps of corporeality groups. There is space around all the groups of corporeality which belong to them. It is because of the space element surrounding them that they exist as separate groups of corporeality without mixing with each other. The space element which exists between the combined groups of

corporeality is called *Parichceda rāpa*⁴⁸. It does not belong to any group of corporeality. Yet, as it is to be known as something which arises and breaks up; it is considered to be *Saptarasāyushka rāpa* (Corporeality consisting seven tastes).

Space is referred to in two ways as *Ajañākāsa*⁴⁹ and *Rāpa paricchedākāsa*. *Ajañākāsa* is where there is nothing to impact on or a material substance in between. The space in between groups of corporeality is *Rāpa paricchedākāsa*. People ignore the groups of corporeality which cannot be felt on impact and those which are not visible and consider such places to be space. Those places which the people consider as space are not empty places. The earth we live on is a lump of corporeality which is predominantly earth element. The space above the ground which is considered as space is also filled with gases (air). Such air is a collection of groups of corporeality concentrated with the wind element. There is no emptiness in it. The light emitted by the moon, sun and the stars is also a collection of groups of corporeality concentrated with the fire element. Therefore, where there is light, is also not empty. Darkness is said to be a certain type of corporeality. It is said to be what is seen where there is no light. If what can be seen where there is no light is darkness, there is nothing called darkness. It is some type of corporeality. If it is some type of corporeality, the place where there is darkness is not empty. Whether there is something called darkness has to be

⁴⁸ Literally limiting corporeality.

⁴⁹ This term is normally used to mean outer space.

investigated. If there is an area in the sky where there are no gases, light, cold-heat, it should be the real *Ajañhàkàsa*. Places where there is light and the like is actually *Pariccheda-kàsa*.

Two *Viñatti* corporealities

There are two *Viñatti*⁵⁰ corporealities as **Bodily expression corporeality** (*Kāya viñatti rāpa*) and **Verbal expression corporeality** (*Vacā viñatti rāpa*).

Bodily expression corporeality

The corporeality of body is something which does not do anything and remains unmoved at wherever it is placed. It is the mind which performs all bodily actions such as eating, drinking, speaking and raising, lowering of hands and feet. When a consciousness regarding the attempt to perform a bodily action arises, a collection of groups of corporealities consisting predominantly of the wind element spreads in the body as would the occurrence of a fire will produce a light connected with it. The pushing produced by such mind produced corporealities performs bodily actions such as walking. If the mind produced wind element so produced, does not arise in a manner suitable for the raising, lowering, bending and stretching of the body as required, the particular action will not take place. A certain corporeality which directs the said collection of corporealities as required for the performance of the particular action, will arise

⁵⁰ Making known/Expression.

simultaneously. This simultaneously arisen corporeality which directs and controls the mind produced corporealities is *Kāya viñatti*. This arises in combination with the other mind produced corporealities along with consciousness and goes in to extinction along with the consciousness after having controlled the lumps of corporealities. Its lifetime is an *āyusha* which is the same as that of a consciousness. The other corporealities that arise with it have a lifetime of seventeen mind moments. This corporeality of expression can be compared to the rudder of a ship. When the engine is operated the ship begins to move. Yet, it does not go to the required place. The pilot directs the ship in various directions by turning the rudder as required. The ship arrives at the required place due to this. Similarly the mind directs the groups of mind produced corporealities by means of the rudder called bodily expression. This effects the acts such as walking.

An action does not take place on account of only one consciousness and corporeality arising from a single consciousness. A collection of corporealities arising with one consciousness is not capable of effecting a particular action. When the activity of walking takes place, the wind element arising from one consciousness raises one foot. The foot is taken forward by the wind element arising from another consciousness. The wind element arising from another consciousness brings the foot down. The wind element arising from another consciousness places the foot on the ground. The wind element arising from another consciousness raises the

other foot. The wind element arising from another consciousness takes it forward. The wind element arising from another consciousness lowers it down. How walking takes place due to many consciousnesses and the wind elements arising from them should be comprehended in this manner. What is called one consciousness here is not one consciousness but a group of consciousnesses. A foot is raised from the ground with the strength of many processes of consciousness (*Citta vāthi*) and many corporealities arising from them. Taking forward and the like also take place in the same way. The matter was explained in brief like this, to avoid the lengthening of the book.

The meaning of the term *Kāya viṣatti* (Bodily expression) is the expression of thoughts of the person by the movement of the body parts. When a person performs a function such as walking, those who see him can understand the intentions by observing the movement of the body parts. This systematic movement of the body parts which result in such understanding is because of the corporeality of expression. Therefore, even if the corporeality of expression does not attempt to express intentions, it is like an expression of ideas. It is called bodily expression, by taking the nature of assisting the identification of ideas in such corporealities as an expression of ideas. The intelligent can understand the corporeality of expression by seeing the movement of body parts. Therefore, such corporeality is called bodily expression with the meaning that it is arising from the movement of body parts.

Verbal expression corporeality

It is difficult to make a firm judgment about this corporeality because of the confusion in its description in the commentaries and sub-commentaries. Therefore, we cannot confirm that the matters given here are accurate. May you inquire further!

To comprehend verbal expression corporeality, it is necessary to have some understanding about the arising of sounds and about letters.

Collections of sounds produced by the mouth for the purpose of expressing ideas are words. A word has several sound parts. *Minisà* (man) is a word. When it is broken up there are six parts as “M, I, N, I, S, â”. If â is taken as two A s there will be seven parts. Parts of words which are portions of sound are called letters. Words are formed by the production of sounds at places such as the throat and the palate. Details should be learnt from books on grammar. These sounds are produced by the impact of the air flowing through the wind pipe, on the places which produce letters with the intention of talking; like the sound produced by the air blown through the mouth in to a whistle.

There are two functions to be performed with the intention to utter a word. One is the blowing of air through the wind pipe. Directing this air to impact on the correct places in a manner that produces those letters or sound is the second. To produce the sound “M” in the word *minisà*, the lips should be pressed together and directed towards the air. The palate should

be activated to produce the sound “T”. The tip of the tongue should touch the teeth to produce the sound “N”. The same must be done to produce the sound “S”. The throat must be activated to produce the sound “â”. The activation of these places is the function of the bodily expression and not the verbal expression. A certain type of strength which is bound to a particular sound and directs the air which comes up the wind pipe and impacts a particular place in a manner that prevents the production of an unsuitable sound and produces a sound which pertains to the intended letter is called the Verbal expression (*Vacā viñatti*).

The letters/sounds Pa, Pha, Ba, Bha, Ma⁵¹ are some of the sounds produced by the impact on the lips, of the air that comes up the wind pipe. It is due to the verbal expression that different characteristics of words, without any increase-decrease of the characteristics are discernable by the listener, even though they are produced by the impact of air on the same place. Although verbal expression is present together with the sound, it is not heard by the ear and cannot be seen by the eye. It does not impact the body. It should be comprehended by the mind alone. Its lifetime is the same as that of the mind. Therefore, the verbal expression corporeality goes into extinction before the extinction of the other corporealities in the group.

By, “*Saha saddà pana ekà viñatti atthi idaṣṣ vacākamadvāraṣṣ*” in the Atthasālinā commentary, it is

⁵¹ These are sounds indicated by single letters in the Pāli and Sinhala languages

indicated that, verbal expression corporeality exists along with the sound. At a another place in it, it is indicated by the following sentence;

“Idaṣ vakkhàmi etaṣ vakkhàmāti uppajjamānaṣ cittaṣ pañhavidhātu, àpodhātu, tejodhātu, vāyodhātu, vaḍḍo, gandho, raso, ojāti aññharāpāni samuññhāpeti, tesaṣ abbhantare cittasamuññhànà pañhavidhātu upādinnakaṣ ghaññhayamānāva uppajjati, tena dhātu saṅghaññanena saheva saddo uppajjati, ayaṣ citta samuññhànà saddo nāma, ayaṣ na viḍḍatti, tassà pana citta samuññhànāya pañhavi dhātuyaṣ upādinnaka ghaññanassa paccayabhāto eko àkàravikāro atthi, ayaṣ vacāviḍḍatti nāma.,

that the verbal expression corporeality occurs before the sound. In places where groups of corporeality are examined, there is no indication of verbal expression without sound. These are matters to be examined. Whether corporeality of expression is present in sounds which are identical to human voices that are produced by radios and gramophones have to be investigated.

The verbal expression corporeality has been given such name, with the meaning that it is a corporeality which results in the comprehension of the speaker's ideas by means of the words and corporeality to be comprehended by means of the words expressed.

Three Vikāra rāpa

Lahutà rāpa (corporeality of lightness), ***Mudutà rāpa*** (corporeality of elasticity) and ***Kammaṇṇatà rāpa*** (corporeality of adaptability) are the three ***Vikāra rāpa*** (Changeable corporeality). They always arise mutually connected in one corporeality group. The characteristics of these corporealities which arise inseparably connected can be understood by considering the opposing natures of lightness and the like. Therefore, their characteristics are shown by means of the opposite natures.

Corporeality of lightness

Imbalance of elements occur in the body due to reasons such as not consuming food, over eating, consuming unsuitable food, suffering due to cold and heat, entry of poison into the body, getting tired, not getting enough sleep and mental stress. This results in laziness and inability to act fast. It makes the body feel heavy. The body feels heavy especially due to the increase of earth and water elements. The consumption of medicine and food which removes these imbalances can overcome the condition. The laziness will be removed and the ability to act fast will come back and the body will feel light. This happens due to the extinction of unsuitable corporealities found earlier in the body and the arising of corporeality groups containing the corporeality of lightness. The non-lazy feeling and the lightness felt later is the corporeality of lightness. Although the corporealities of elasticity and adaptability are also

present, it is only the characteristics of the corporeality of lightness which are prominently seen.

The nature of the ability to act fast and the non-heaviness found in the great elements in the body is the characteristic of the corporeality of lightness.

Corporeality of elasticity

Due to the imbalance of elements caused by reasons such as the consumption of disagreeable food; a certain condition of stiffness and an inability to bend or stretch the body parts will occur. When this becomes more serious, a great pain as when bones and veins crack will occur when stretching and bending the limbs and the like. This happens due to the reduction of the water element and the increase of the earth element in the body. When the person takes medicine and food which subsides the imbalance of elements, the body will become supple again. This happens due to the extinction of unsuitable corporealities found earlier in the body and the arising of corporeality groups containing the corporeality of elasticity. The suppleness found in these groups of corporealities is the **corporeality of elasticity**. Although the corporealities of lightness and adaptability are also present along with the corporeality of elasticity, it is the corporeality of elasticity which is the suppleness of elements that becomes prominent at this instant.

Corporeality of adaptability

The wind element in the body is sometimes upset due to the consumption of disagreeable food. This makes the body tremble. When the person with a trembling body walks, his foot will not land at the intended place. This will sometimes cause the tripping over stones and roots. The foot cannot be placed properly on the ground. Therefore, he will not be able to stand without some assistance. Things picked up will slip out of the hand. Hand writing will be spoiled due to the shaking of the hand. The unsuitability of limbs due to the imbalance of elements is called inactivity. When the person with a body unsuitable for work, takes food and medicine which overcomes the imbalances, the body will once again become suitable for activity. He will be able to do work properly. It happens due to the arising of corporealities suitable for work and are controllable by the person. When it happens, the body is said to have become active. The nature which makes the corporealities produced after taking food and medicine that removes inactivity so as to be suitable for action is the **corporeality of adaptability**. The corporealities of lightness and elasticity also arise along with it. Yet, it is the corporeality of adaptability that becomes prominent at this instant.

The four *Lakkhana rāpa*

The four *Lakkhana* (characteristic) *rāpa* are *Upacaya* (birth), *Santati* (continuity), *Jaratà* (decay) and *Aniccatà* (break up). All the corporeality groups have the three characteristics called arising, decay and break up. It is these

characteristics which are called *Lakkhana rāpa*. The arising (birth) of a corporeality group is not the corporeality itself, but another action. The decay of the groups of corporeality is also an action separate from the groups of corporeality. The breakup of the groups of corporeality is also an action separate from the groups of corporeality. Although arising, decay and breakup are three characteristics of the corporealities, the three actions of arising, decay and breakup are considered as different corporealities as they occur as detached actions. Although there are only three characteristics of corporeality, the number of *Lakkhana rāpa* has become four because *Uppāda (Upacaya) lakkhana* is considered as two characteristics. There are three stages of the lumps of corporeality as birth, growth and continuity after growth. What are referred to as lumps of corporealities are things such as bodies of beings and the like which are collections of groups of corporeality. In the case of beings born in a mother's womb, three groups of corporeality called body decad, sex decad and physical base decad arise at the time of conception. Thereafter, the arising of many other groups of corporeality causes the growth of the being. The progressive growth of the being stops with the arising of the eye decad, ear decad, nose decad and the tongue decad, at the end of the eleventh week or seventy seven days after conception. What is called the end of growth here is the completion of the generation of corporealities which should be present in a body. These are completed on the seventy seventh day after conception of a human being in a mother's womb. In the case of beings that exit the mother's womb in a short time it does not

take such a long time for these organs to arise. The word *Upacaya* has two meanings. Being born first is one meaning. The arising of further corporealities is another meaning. The arising of body, sex and physical base decads in the being born in a mother's womb is *Upacaya* as first birth. Thereafter, the birth of corporealities until the arising of eye, ear, nose and tongue decads, which is the latterly birth is also *Upacaya*. The arising of corporealities in the moisture born (*Saôsejada*) and spontaneously born (*Opapâtika*) beings at the moment of conception is the first birth, the birth as growing also means *Upacaya*.

The lump of corporealities in the body of a being continue to exist after the completion of the arising of all generations of corporeality in it, because of the frequent arising of new groups of corporeality. The repeated arising of corporeality after the completion of the corporealities in the body is called *Santati*. The birth of corporeality is one, but is shown as two separate corporeality of *Upacaya* and *Santati*, in order to show the prominence of the arising of lumps of corporealities during the time of continuance. The first arising is prominent for these beings. The birth of new corporealities in large quantities is also prominent. Yet, new arising at the fully grown state is not prominent for the beings. When the same birth is expressed in two ways, the birth of corporealities during the maintenance (continuance) stage also become prominent. When *Upacaya* and *Santati* are taken together it is referred as *Jatirâpa* (birth and continuity).

What has been said so far is about the birth and continuity of *kamma*-produced corporeality. The three stages of first arising, growth and continuity are found in mind produced (*Cittaja*), temperature/climate produced (*Unuja*) and food produced (*âhàraja*) corporealities as well. The birth of corporealities arising at first and those arising for growth as *Upacaya râpa* and the repeated birth of generations of corporeality for continuance as *Santati* should also be considered with respect to these generations of corporeality.

The group of corporeality goes in to decay after birth. The decay of corporeality is *Jaratà râpa*. The corporeality breaks up at the end of decay. Such breakup is *Aniccatà râpa*. The life time of a corporeality is seventeen consciousness moments. It is fifty one small moments. The first of the fifty one moments is the birth moment of the corporeality. The fifty first moment is the death moment. The forty nine in between are the static moments. The corporeality decays during the static moments. This decay is not visible to the eye. The corporeality arising in various generations of corporeality become weak due the decay of earlier corporealities. The graying of hair, falling of teeth and weakening of limbs in the bodies happen due to the weakening of early/initial corporealities. Although this decay is present in all objects, they are not apparent in certain objects such as gold, silver, pearls and gems.

Among the corporealities, *Upacaya* and *Santati* have a life time of one small consciousness moment each. The life time of decay is forty nine small consciousness moments. The life

time of the corporealities of expression is one consciousness moment (three small moments). The life time of the twenty two corporealities other than the two corporealities of expression and the four characteristic corporealities is seventeen consciousness moments.

The space element, the two corporealities of expression and the four *Lakkhana rāpa* are *Anishpanna rāpa*. The meaning of *Anishpanna rāpa* is that they are corporealities not arising due to conditions such as *kamma*. The corporealities directly arising of conditions such as *kamma* are the eighteen corporealities beginning from the four great elements up to the corporeality of food. The ten corporealities such as the space element arise because of the four great elements.

Only one among the twenty eight corporealities is visible to the eye. It is the corporeality of colour. The remaining twenty seven are not visible to the eye. There is only one corporeality heard by the ear. It is the corporeality of sound. The remaining twenty seven are not felt by the ear. There is one corporeality felt by the nose. It is the corporeality of odour. The remaining twenty seven are not felt by the nose. There is one corporeality felt by the tongue. It is the corporeality of taste. The remaining twenty seven are not felt by the tongue. There are three corporealities felt by the body. They are earth, fire and wind elements. The remaining twenty five corporealities are not felt by the body. All corporealities are felt by the mind. There is no corporeality not captured by the mind.

The twelve corporealities comprising the five sensitive corporealities (*Pasàda rāpa*) and the seven physically contactable corporealities (*Vishaya rāpa*) are corporealities which impact with each other. Therefore they become **gross corporealities** (*Oudàrika rāpa*). The water element, two gender corporealities, heart as physical base, life corporeality, food corporeality, corporeality of separation (*Paricceda rāpa*), two corporealities of expression, three changeable corporealities (*Vikàra rāpa*) and the four characteristic corporealities do not impact on others. They are **subtle corporealities** (*Sukshama rāpa*). The eight corporealities of colour, odour, taste, nutriment and the four elements are called *Avinibbhoga rāpa* (**Inseparable corporealities**), because they are never separated from each other.

Corporeality groups

Corporealities do not arise individually. They do not have the ability to arise in such manner. The four great elements arise associating and attached to each other in every respect or one within the other three, the remaining three within the one; two within the other two, the other two within the earlier two. The remaining corporealities which are called derived corporealities arise within and associating the great elements. The lump of corporealities in such combination is called a corporeality group (*Rāpa kalāpa*).

There are six types of corporeality groups as *Ashñaka kalāpa* (group of eight), *Navaka kalāpa* (group of nine), *Dasaka kalāpa* (group of ten) *Ekadasaka kalāpa* (group of eleven), *Dvādasaka kalāpa* (group of twelve) and *Terasaka kalāpa* (group of thirteen) according to the number of corporealities connected.

The lump of corporealities consisting of the four elements and the four derived corporealities of colour, odour, taste and nutriment is the group of eight. There is only one group of eight.

There are three groups of nine. The eight inseparable corporealities and the life corporeality is the **life nonad** (*Jāvita navaka*). The nine comprising the eight inseparables and the bodily expression corporeality is the **bodily expression nonad** (*Kāya viṁṣatti navaka*). The lump of nine consisting the eight inseparables and sound is the **sound nonad group** (*Sadda navaka kalāpa*). There are three nonads in this manner.

There are nine decad groups. The lump of corporealities made up of the eight inseparable corporealities, life corporeality and the eye sensitivity is called the **Eye decad group** (*Cakkhu dasaka kalāpa*). The combination of the nine comprising the eight inseparable corporealities and the life corporeality, with the ear sensitivity forms the **Ear decad group** (*Sota dasaka kalāpa*). The combination of those nine with the nose sensitivity forms the **Nose decad group** (*Ghāṇa dasaka kalāpa*). The combination of those nine with the tongue sensitivity forms the **Tongue decad group** (*Jivhā dasaka kalāpa*). The combination of those nine with the body sensitivity forms the **Body decad group** (*Kāya dasaka kalāpa*). The combination of those nine with the feminine gender corporeality forms the **Feminine gender decad** (*Itthā bhāva dasaka kalāpa*). The combination of those nine with the masculine gender corporeality forms the **Masculine gender decad** (*Purisa bhāva dasaka kalāpa*). The combination of those nine with the *Hadaya vatthu rāpa* forms the **Physical base decad group** (*Vatthu dasaka kalāpa*). The ten comprising the eight inseparable corporealities, sound corporeality and the verbal expression corporeality forms the

Verbal expression decad group (*Vacā viṇatti dasaka kalāpa*).

The lump of eleven corporealities comprising the eight inseparable corporealities and the three; lightness, elasticity, adaptability is the **Lightness group of eleven (*Lahutā ekā dasaka kalāpa*)**. This is the only group of eleven.

There are two groups of twelve. The lump of twelve corporealities comprising the eight inseparable corporealities, bodily expression corporeality and the three such as lightness is the **Bodily expression lightness group of twelve (*Kāya viṇatti lahutā dvādasaka kalāpa*)**. The lump of corporealities comprising the eight inseparable corporealities, sound corporeality and the three such as lightness are the **Sound lightness group of twelve (*Sadda lahutā dvādasaka kalāpa*)**. There are two groups of twelve in this manner.

There is one group of thirteen. The eight inseparable corporealities, sound, verbal expression and the three such as lightness are contained in it.

As the space element is the medium separating the groups and the four *Lakkhana rāpa* are the characteristics of the groups, they are not included in the groups.

Causes for the arising of corporeality

Kamma, Citta, Utu and *āhāra* are the four causes for the arising of corporeality.

Twelve unwholesome volitions, eight wholesome volitions of the sensuous sphere (*Kàmàvacara kusala cetanà*) and the five wholesome volitions of the fine material sphere (*Râpàvacara kusala cetanà*) are the twenty five *kamma* which cause the arising of corporeality. Immaterial (*Arâpàvacara*) and supramundane (*Lokuttara*) volitions do not produce corporeality. The present volitions in the three moments such as *Uppàda* (birth) do not produce corporeality. There is no possibility for the present volition to instantly produce, new generations of *kamma* produced corporeality in the body of the being. Once the *kammic* volition goes into extinction, it will produce corporeality at whatever time, when the opportunity arises. The *kammic* volition instantly conditions the arising of mind-produced corporeality. The production of corporeality by volitions having restlessness which cannot result in re-birth should be investigated.

The mind produces corporeality with the co-operation of mental factors. By, “*Citta cetasikàdhammà citta samuññhànaṣ rāpānaṣ sahaajāta paccayena paccayo.*” it has been stated in many places in the *Paññhàna*, that mental factors are also causes for the generation of corporeality. Therefore, it should be known that all fifty three *Nàma dhamma* (mentality) comprising the mind and fifty two mental factors cause the generations of corporeality. Only the mind is stated for the ease of expression. In expressing a collection of mentality which is combined with each other, it is the mundane practice to mention only one prominent *dhamma*. When the mind is mentioned regarding the

causes for the production of corporeality, it always refers to the mind along with the associated mental factors.

Among the three consciousness moments, the mind is powerful in the genetic moment (*Uppādakkhana*). Therefore, the mind arises with the production of corporeality. The mind does not produce corporeality in the static (*Tithi*) and dissolving (*Bhaṅga*) moments. It does not produce corporeality after extinction as does the *kamma*. Even among the *Citta*, *Citta* of immaterial beings, five consciousnesses (*Panca viññāna*), re-birth consciousness, death consciousness of *Arahants* do not produce corporeality. As there is no continuity of corporeality regarding formless (*arāpa*) beings, there is no room for the production of corporeality from their minds. Among various *Citta*, it is the *Panca Viññāna* which have the least number of mental factors. *Citta* with less mental factors are very weak. Therefore, they are not capable of producing corporeality. The absence of path factors in *Panca Viññāna* has been shown as a reason for not producing corporeality. As some *Citta* without them do produce corporeality, it is a matter to be investigated. Corporeality is weak at the genetic moment. It becomes powerful in the static moment. It is a weak corporeality which has not reached the static state that becomes the foundation for the re-birth consciousness. Therefore, the re-birth consciousness is also weak. Therefore, it is not able to produce corporeality. It is stated in the **Vibhaṅga commentary** that the re-birth consciousness fails to produce corporeality because of its weak physical base, not being well positioned, weakness of conditions

and the adventitiousness. The death consciousness of *Arahants* fails to produce corporeality because it is extremely pure due to its arising in a mind devoid of ignorance and craving which are the causes for the continuation of *Saïsàra* (cycle of births and deaths) and extremely weak due to its association with the instantly dying final corporeality in the generations of corporealities. There is a certain view among the teachers, that the death consciousness, like the re-birth consciousness of all beings does not produce corporeality.

The fire element and the food corporeality are the two corporealities that produce corporealities. The remaining twenty six corporealities do not produce corporealities. It is the fire element which is referred to as *Utu*, among the causes generating corporeality. It is given the name *Utu*, with the meaning that it is the *dhamma* which produces the entire world space, the entire world of beings by producing various bodies and the entire formations (*Saikhàra*) by producing trees, grass and the like. “*Udayati janetāti utu.*” Is its analysis. This is not referred to as the fire element, as people use such term for the external fire element which creates and changes the world. Corporeality is powerful in the static state. Like in the case of consciousness, corporeality fails to produce other corporeality at the genetic moment. Both the fire element and the food corporeality produce corporeality at the static moment.

The food corporeality which is called nutriment is found in all corporeality groups. The food-produced corporeality in the bodies of beings are produced by the nutriment corporealities

found in the corporeality groups arising of conditions such as *kamma* and the nutriment corporeality found in food and drink. The nutriment corporeality in the bodies of beings is able to produce corporeality with the assistance of external nutriment. The external nutriment is also able to produce corporeality with the assistance of internal nutriment. There is a certain argument by teachers that, "Corporeality is produced by the internal nutriment with the assistance of external nutriment and not by the external nutriment alone." Certain components of the food and drink consumed, spread in the body and takes the nature of phlegm, bile, blood and flesh. What is referred to as nutriment corporeality in *Abhidhamma* is not the blood, flesh and the like produced by food. The blood, flesh and the like produced by the conversion of food are also temperature produced corporeality. The body grows because of the temperature produced corporeality. All the corporealities left in a dead body are temperature produced corporeality. There are no *kamma*-produced and food-produced corporealities in a dead body. The section of corporeality referred to as food-produced corporeality in *Abhidhamma* is a type of subtle corporeality which does not last a long time. They support the corporealities produced by other conditions. They grow well and fatten the body due to this reason. When there is a shortage of food-produced corporeality, the body becomes withered. Becomes weak. Becomes thin. Controlling the body and providing the strength to the body are special functions of the food-produced corporeality. The being cannot live if the control by the food-produced corporeality is not present. Beings have to repeatedly consume food because

the generations of food-produced corporeality do not last a long time like the generations of temperature-produced corporeality. Food-produced corporeality arises only in the bodies of beings. Trees and creepers also absorb food. They grow with the help of the food absorbed. This food is also temperature-produced corporeality. The corporeality produced in trees and creepers by the conversion of food is also temperature-produced corporeality. Food-produced corporeality does not occur in trees and creepers. This difference between trees, creepers and beings should be properly understood.

The strength of *Citta* which produce corporeality

The seventy five consciousnesses arising in the five group existences, excluding the *dvipaṁcaviṁṣāna*⁵² which produce non-corporeal results will produce corporealities according to their respective strengths. The fifteen genetic *Citta* among those seventy five *Citta* are very weak. They are not capable of producing corporealities which are able to maintain postures, leave alone moving the body. Those *Citta* are able, only to produce corporealities sufficient to maintain the life of the being. The Absorption impulsions (*Appanā Javana*) are capable of producing all corporeality that can maintain the remaining three postures other than walking which is produced by producing bodily expression *Citta*. The corporeality produced by genetic *Citta* is not capable of maintaining

⁵² Five each of consciousnesses in the wholesome and unwholesome side.

postures. Therefore, if a person standing or seated falls asleep, his body will not remain as it was before. Will fall down. At least the head will drop down. Mind door advertence (*Manodvārāvajjana*), impulsion of the sensuous sphere (*Kāma javana*) and Special powers (*Abhiññā*) will produce corporealities of expression that result in actions such as walking which moves the body. Laughter is produced by glad minded impulsions of the sensuous sphere (*Kāmāvacara somanassa javana*) and crying by the hatred rooted impulsions (*Dosa mālīka javana*).

Corporealities produced by conditions such as *kamma*.

The eight inseparable corporealities, the corporeality of separation, the five sensitive corporealities, life corporeality the two gender corporealities and the physical base corporeality are the eighteen *kamma*-produced corporealities.

The eight inseparable corporealities, the corporeality of separation, sound corporeality and the three changeable corporealities are the fifteen corporealities produced by temperature.

The eight inseparable corporealities, the corporeality of separation and the three changeable corporealities are the twelve corporealities produced by food.

Stated in absolute terms, the corporeality of separation is not produced by any particular cause. As the space element exists separating the individual corporealities within the lumps of corporeality; the corporeality of separation (space element) is included among various types of corporeality as a manner of expression and shown as a corporeality arising due to reasons.

Lakkhana rāpa are the characteristics such as birth, decay and death of corporealities like the earth element. They do not have a distinctive birth. If a birth of a birth is considered, there will be an endless series of births. It is also not suitable to consider a birth of decay and death. Therefore, it is said that *Lakkhana rāpa* which are characteristics of elements such as earth are corporealities which do not arise out of conditions such as *Kamma*.

Stated in another manner, *Jāti rāpa* or birth and continuity is said to arise due to conditions such as *Kamma*. Condition (*Paccaya*) is three-fold as regenerative condition (*Janaka paccaya*), supporting condition (*Upasthambaka paccaya*) and protective condition (*Anupālaka paccaya*). *Janaka paccaya* conditions the birth of a particular *dhmma*. *Upasthambaka paccaya* supports and strengthens a particular *dhmma*. *Anupālaka paccaya* protects the particular generation of *dhmma*. The strength and the glory of *Janaka paccaya* arrives at the moment of arising (birth). It is not found at the static and dissolving stages. The glory of *Upasthambaka paccaya* and *Anupālaka paccaya* are found at the static moments. The glory of none of the conditions arrives at the

dissolving moment. The two corporealities of birth and continuity exists at the time that the corporeality receives the glory of the regenerative condition. Therefore, these two are considered as corporealities arising as conditioned by regenerative conditions such as *kamma*. Arising of a *dhamma* as a result of a condition occurs, only when its co-existence with the condition is present. If there is no co-existence of the condition; the arising of the particular *dhamma* will not occur. It is not that the decay and break up of an already arisen *dhamma* will not occur due to the absence of co-existence of the condition. All *dhamma* which arose without any expectation of conditions will be subject to decay and death. The two corporealities of birth and continuity which does not arise in the absence of conditions are considered as arising from conditions such as *kamma*. The two corporealities of decay and impermanence which arise without a condition are considered as corporealities arising without a condition such as *kamma*. When birth and continuity are taken as corporeality arising out of a condition; there are, twenty *kamma*-produced corporeality, seventeen mind-produced corporeality fifteen temperature produced corporeality and thirteen food-produced corporeality. As the two corporealities of decay and impermanence are the decay and death of the corporealities which are produced by *kamma* and the like, those two are also considered as corporealities arising of conditions such as *kamma*. When decay and impermanence are also considered as corporealities arising of a condition; there are twenty two *kamma*-produced corporeality, twenty one mind-produced corporeality, seventeen

temperature produced corporeality and sixteen food-produced corporeality.

Stated so far was the regenerative conditioning due to *kamma* and the like. A certain corporeality arising due to a particular *kamma* or a condition such as *Citta* can be conditioned in a supportive or protective manner by another *kamma*. Many suttas show the nature of supportive and protective conditioning by *kamma*.

The following stanza in the Nidhikaḍḍa sutta,

“Suvaḍḍatā sussaratā - susaḍḍhāna surāpatā

ātipacca parivāro - sabbametenā labbhati”

shows that the colour of the body, the proper nature of organs, beauty of the body and the sweet voice, are results of wholesome *Kamma*. The factors of the body seen as tall and wide is the collection of temperature-produced corporeality. The colour, good appearance and the pleasantness of the body mentioned in the stanza are contained in the collection of temperature-produced corporeality. This pleasantness which belongs to temperature-produced corporeality is considered as something that happens due to *kamma*, because the wholesome *kamma* conditions them in a supportive manner. The sweet voice mentioned in the stanza is mind-produced corporeality. The throat which is free from phlegm and the like which obstructs the sweet voice produced due to the support and protection of the wholesome *kamma* is good. Due to this the

sound produced when speaking becomes sweet. The matter should not be confused by taking the body appearance to be caused only by *kamma*, as in the case of eye sensitivity which is *kamma*-produced.

It has been shown in the Cālakamma Vibhaṅga Sutta as “*Dāghāyuka saivattanikā esā mānava pañipadā yadidaṣṣa pāḍātipātāṣa pahāya pāḍātipātā pañivirato hoti*” that the moral behavior of refraining from the killing of living beings results in long life; so as to highlight the supporting and protective nature of *kamma*. The moral practice of refraining from killing of living beings, maintains and protects over a long period; the collection of corporeality which arise due to four reasons such as *kamma*. It is wrong to believe that a body with a long life will be produced due to refraining from the killing of living beings alone.

The garments, ornaments and abodes that the heavenly beings receive are also temperature produce corporeality. Wholesome *kamma* helps in their arising.

When the fire element or the temperature in the groups of corporeality produced by the four conditions such as *kamma* reaches the static stage, *kamma*-produced octad groups will arise. One octad group will be produced when the fire element in a *kamma*-produced corporeality reaches the static stage. When the fire element in it also reaches the static stage, a further octad group will be produced. In this manner, a generation of four or five temperature-produced corporeality will arise due to

one *kamma*- produced corporeality. One octad group will be produced when the fire element in a mind-produced group reaches the static stage. When the fire element in it also reaches the static stage, a further octad group will be produced. In this manner, two or three generations of temperature-produced corporeality will arise because of one mind-produced corporeality. The generations of temperature-produced groups of corporeality, arising in connection with a food-produced corporeality is about ten or twelve groups. Many generations of groups of corporeality will arise from temperature-produced corporeality because of the fire element in them. There is no fixed number of them.

The description of corporeality ends here.

Analysis of *Paccaya*

To clarify and avoid confusion of absolute *dhamma*, it is necessary to know the analysis of *Paccaya* (condition/s). It is a deep *dhamma*. It was when contemplating the Paññhàna Pakaraḍa containing the analysis of *Paccaya* that irradiation emanated from the body of the Tathàgata. It is in the Paññhàna Pakaraḍa of the Abhidhamma Piṇaka that the analysis of *Paccaya* is shown. The paragraph on *Paccaya* in it is as follows.

“Hetu paccayo, àrammaḍa paccayo, adhipati paccayo, anantara paccayo, samanantara paccayo, sahajàta paccayo, aamaa paccayo, nissaya paccayo, upnissaya paccayo, purejàta paccayo, pacchàjàta paccayo, àsevana paccayo, kamma paccayo, vipàka paccayo, àhàra paccayo, indriya paccayo, jhàna paccayo, magga paccayo, sampayutta paccayo, vippayutta paccayo, atthi paccayo, natthi paccayo, vigata paccayo, avigata paccayo.”

Paccaya is the *dhamma* which assists the arising of an unarisen *dhamma*, the growth of *dhamma* as generations and the existence of already arisen *dhamma* over a long period of time. All *dhamma* which exist in absolute and non-absolute terms conditions something (act as *paccaya*). There is no *dhamma* in the world which does not become a condition. *Dhamma* which are not beings or persons do not attempt to produce or control any other *dhamma*. Rain has no attempt or expectation of

producing or growing trees and creepers. Yet, when there is rain, trees and creepers crop up on earth. Those already arisen will grow. Those already grown, remain without dying. Therefore, rain is said to be something which helps trees and creepers. In this manner; when a particular *dhamma* is available and assists in the arising of another *dhamma*, such *dhamma* is called a *Paccaya* or assisting *dhamma*. The assisting *dhamma* is one. The assistance in it is another. Confusion should not be caused by taking these two to be the same. The name given to the assisting *dhamma* is *Paccaya*. The assistance is called the strength of conditioning. It is easy to comprehend *Paccaya*. What is difficult to comprehend is the strength of conditioning in various *Paccaya dhamma*. A special effort has to be made to understand the strength of every condition.

Among the *dhamma* which are conditioned, there is none that arises with the help of only one condition. One thing arises with the union of several conditions. The several items that assist in the arising of one thing do so in several ways. The farmer also helps the trees. The seed also helps. The earth is also a help. Fertiliser is also a help. Water is also a help. Sun is also a help. Wind is also a help. Although they are the same in the extent of help, they assist in different ways. The man helps the tree in one way. The seed helps in another manner. Fertiliser and the like help in different ways from each other. Similarly it should be known that every result has several conditions which help in various ways. Some of the items which help a thing to arise can do so in two-three or four-five different ways. The

garment which is one item will help the man to beautify the body and protect from cold-heat at the same time. Food which is one item will help the man in various ways such as overcoming hunger, fattening the body, beautifying it and strengthening it at the same time. It should be known that the same condition helps the result in many ways. Although the condition is one in terms of assistance twenty four conditions are shown in the Paññhàna Pakaraḍa because there are many ways in which it helps.

Three parts of dhamma as *Paccaya*, *Paccayotpanna* and *Paccayanāka* should be known about *Paccaya*. *Paccaya* here is the *dhamma* which helps the effect by means of some type of strength. *Paccayotpanna* is the *dhamma* which arises because of the *Paccaya*. *Paccayanāka* are the *dhamma* which do not become *Paccayotpanna*. In this discussion on *Paccaya*; the collection of corporeality is divided in to seven sections in order to ease the analysis of *Paccaya*, *Paccayotpanna* and *Paccayanāka*. These seven corporealities are; mind-produced corporeality, re-birth consciousness produced corporeality (*Pañisandhi kammaja rūpa*), external corporeality, food-produced corporeality, temperature-produced corporeality, *Kamma*-produced corporeality of unconscious beings and current *kamma*-produced corporeality. The twenty four *Paccaya* will be described from here on.

1. Hetu paccya

The word Hetu⁵³ is mostly used to express the meaning of the thing that assists. In the discussion on *Paccaya*, the word *Paccaya* is used to express that meaning. The word *Hetu* is taken here to mean root. In Abhidhamma; wherever, the words *Ahetuka* (without root) and *Sahetuka* (with root) are used, *Hetu* is taken to mean root. The collection of roots which has pierced the ground and are fixed in it, hold the tree firmly on the ground. Just as the roots help the tree to stay in such manner, the *dhamma* which is associated with one, assists in fixing on the object and grow by re-arising in the object is ***Hetu Paccaya* (root cause/root condition)**. The meaning of the term *Hetu Paccaya* is; the dhamma which assisted by being the root or assist in the manner of being a root. The *dhamma* which assist by being the root for associated *dhamma* are *Lobha*, *Dosa*, *Moha*, *Alobha*, *Adosa* and *Amoha*. Associated *dhamma* are the mind and mental factors which arise connected together with each other. Roots, trunk, large branches, small branches, leaves, flowers and fruits are parts of trees. The roots among them pierce the ground and hold on to the ground. The other parts stay attached to the ground because of the roots. Similarly, holding on to the object as if piercing the object by one, two or three root *dhamma* arising together in the collection of mind and mental factors is the positioning of it. When the roots are established as strong attachment to the object, the *dhamma* such

⁵³ Following is partly a discussion on words. This may cause some confusion to the reader who studies the English translation.

as the mind and the remaining mental factors which arise connected with and attached to them, will also be properly established in the object. As the establishment of associated *dhamma* in the object definitely takes place due to the roots; roots are said to be the *dhamma* which definitely establishes the associated *dhamma*.

The nature of roots to strongly attach to the object can be understood by considering craving and hatred. The mental factor of craving arising in the collection of mind and mental factors which consider things such as women's bodies as beautiful and good, attaches to objects in a stronger manner than the *dhamma* associated with mind, contact and the like. On such occasions mind, contact and the like is suppressed and greed becomes prominent. Therefore, people do not even consider the arising of a *citta* on such occasions, but consider the arising of greed. They say that greed has arisen. The delusion which arises according to and along with greed, strongly attaches to objects. Yet, it is not prominent. It becomes difficult to overcome the greed that arises about something and greedy *Citta* arises repeatedly because of the nature of greed to strongly attach to objects.

When a hateful consciousness arises about someone, the hatred attaches to the person more strongly than the secondary mental factors. The mind and contact which focus on the object does not attach so strongly to the object. Therefore, on such occasions the arising of hatred and not a consciousness is felt. Therefore, on such occasions people say that a strong anger arose in them. Its power remains in the mind base because it

arises as being embedded in the object. Therefore, it becomes difficult to overcome it. It arises repeatedly. Delusion consisting of hatred conceals its consequences and takes in the object by making the hatred appear sweet. It is like being embedded in the object. How the remaining roots such as non-greed takes on objects should also be considered.

The roots which are associated with the re-birth consciousness and assist the associated *dhamma* to arise and permanently establish, do help the *kamma*-produced corporeality that arise along with the re-birth consciousness. The roots associated with the *Citta* that arise thereafter, help the mind-produced corporeality. These conditions of the mind-produced corporeality and re-birth *kamma*-produced corporeality are not for their permanence but for their arising.

The question arises here as to how extremely weak roots associated with re-birth consciousness, not even capable of producing mind-produced corporeality can help *kamma*-produced corporeality. Although the re-birth consciousness is not capable of producing mind-produced corporeality, the *kamma*-produced corporeality arising along with it will not come into being if the re-birth consciousness does not arise. The re-birth consciousness is like a seed for the re-birth consciousness-produced corporeality. Therefore, the roots associated with the re-birth consciousness, conditions the initial *kamma*-produced corporeality which arises together in the particular becoming (*Jāti*). There is no connection between the consciousness arising after re-birth and the generation of

kamma-produced corporeality. Just as the tree which arose from the seed continue to exist after the disappearance of the seed; the generation of *kamma*-produced corporeality from the seed of rebirth consciousness will continue to exist even though no consciousnesses arise. It should be understood in terms of the persons who practise the attainment of extinction (*Nirodha samāpatti*). Consciousnesses do not arise in the persons who have reached the attainment of extinction. Therefore, no mind-produced corporeality arises. Yet, the arising of *kamma*-produced corporeality in that person takes place without any lapse.

The three collections of root causes

Lobha, Dosa, Moha, Alobha, Adosa and Amoha are the *dhamma* which become root causes.

Seventy one *Citta* with roots, fifty two mental factors excluding delusion, mind-produced corporeality with roots, and the corporeality produced by rebirth causing *kamma* are the *dhamma* which arise on account of a root-condition.

Eighteen *Citta* without roots, the twelve ethically variables excluding *Chanda* (desire), delusion, mind-produced corporeality without roots, external corporeality, food-produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of unconscious beings and the current (*pravurtti*) *kamma*-produced corporeality are the *dhamma* which do not arise on account of the root-condition (*Paccanāka dhamma*).

Paccanāka collection among these three collections is required by those who study *Paññhàna*. It is sufficient to know the remaining two collections to acquire a general knowledge of *Abhidhamma*.

2. Object condition (*ârammana Paccaya*)

Mind and mental factors do not arise without an object. They do not have the strength to arise without contact with, hanging on to and taking an object. Therefore just as the weak need the assistance of walking sticks and the like in order to stand up and walk; they [Mind and mental factors] need the help of the objects to arise. Just like the walking sticks and the like assist the weak, objects such as form help the mind and mental factors to arise by holding on and clinging on to them. Therefore they become object conditions.

Three collections

The six types of objects comprising the eighty nine consciousnesses belonging to the three periods of the present, past and future; fifty two mental factors; twenty eight corporealities and Nibbàna and concepts are the *dhamma* which are object conditions.

The eighty nine consciousnesses, fifty two mental factors arise on account of the object conditions.

Mind-produced corporeality, *Kamma*-produced corporeality, external corporeality, food-produced corporeality,

temperature produced-corporeality, *Kamma*-produced corporeality of unconscious beings and current *kamma*-produced corporeality are the *dhamma* which are not conditioned by the object condition.

3. Predominance condition (*Adhipati Paccaya*)

Kings and the like who do not allow others to behave as they wish and direct others according to their wishes are called chiefs (predominant persons). The power that enables them to do so is the nature of predominance. Due to the nature of their predominance, certain mentality-corporeality *dhamma* arise in conformity with them. The predominant nature of the powerful *dhamma* becomes a condition for the arising of the said *dhamma*. Becomes an assistance for their arising. Therefore it is said that the *dhamma* which has the predominant nature assists the *dhamma* which arises on its account as a predominance condition. This assistance is the strength of predominance in the particular *dhamma*. The predominance condition is two-fold as predominance of object condition (*ârammaññadhipati paccaya*) and cognate predominance condition (*Sahajâdhipati paccaya*). Among them, predominance of object condition is the object to be respected. A person who sees a heap of garbage while travelling on a road will forget it, but not a heap of cash. He will be repeatedly reminded of it. Being reminded is the repeated occurrence of thoughts about the cash. Thoughts occur repeatedly in the person who sees the heap of cash because of

the strength in the cash which can produce thoughts focusing on the cash. As there is no such thing in the heap of garbage, the person who sees it will forget it. The strength in the heap of cash which can repeatedly produce thoughts is the nature of predominance in it. Many consciousnesses and mental factors arise in accordance with this predominance. The arising of consciousness-mental factors is assisted by the predominant nature in the heap of cash. The favourable objects which cause the arising of consciousness-mental factors in conformity with them are predominance of object condition.

The three collections of the predominance of object condition.

The remaining eighty four consciousnesses excluding the; eighteen desirable, produced corporeality belonging to the present, past, future which deserves respect; hatred rooted, delusion rooted and the sad-minded body consciousnesses; forty seven *cetasika* excluding hatred, jealousy, avarice, worry and skeptical doubt; along with the timeless Nibbāna are the *dhamma* which are predominance of object conditions.

The twenty eight consciousnesses comprising the eight greed rooted consciousnesses respectfully focusing on the said *dhamma*, eight great wholesome consciousnesses, four consciousnesses associated with great functional knowledge and eight supramundane consciousnesses; the forty five consciousnesses excluding hatred, jealousy, avarice, worry skeptical doubt, and illimitables (Compassion and Sympathetic

joy) are the *dhamma* conditioned by the predominance of object condition.

The eighty one mundane consciousnesses which do not focus respecting any *dhamma*, fifty two mental factors and the seven mind-produced corporealities are the *dhamma* which are not conditioned by the predominance of object condition.

The only objective in supramundane consciousness is Nibbàna. They focus on Nibbàna with respect. Therefore, supramundaneness always becomes something conditioned by the predominance of object condition. Supramundane consciousness is not included among those which are not conditioned, as there is no situation of focusing without respect. The twenty mundane consciousnesses which are conditioned by the predominance of object condition do not always respectfully focus on something. At the time of not respectfully focusing, such *Citta* are included among those which are not conditioned as they do not receive the predominance of object condition.

All *dhamma* stated to be conditioned by the predominance of object do not condition all *dhamma* considered to arise of a condition. Thirty one mundane *kamma*-result consciousnesses, twenty functional consciousnesses (*Kriyà Citta*) and the eighteen favourably produced corporeality excluding the eight greed rooted consciousnesses, seventeen mundane wholesome consciousnesses and the body consciousness associated with suffering become the predominance of object condition. The seventeen mundane

wholesome consciousnesses condition the four consciousnesses disassociated from great wholesome intelligence. The seventeen wholesome consciousnesses, the six supramundane consciousnesses not including the *Arahant* path and fruit consciousness and Nibbàna conditions the four consciousnesses associated with great wholesome intelligence. The *Arahant* path, *Arahant* fruit and Nibbàna condition the four great functional consciousnesses associated with intelligence. Nibbàna conditions the eight supramundane consciousnesses.

Desire, mind, effort (*Viriya*), investigation (*Vāmaṁsā*) are four predominant *dhamma*. Their predominance is with respect to the *dhamma* which arise with them. Therefore, they are called cognate predominance conditions. Here, desire is the strong willingness to do something. It is the mental factor of *Chanda* among the fifty two mental factors. Weak desire does not become predominant. The great desire will occur in the person who has bent his mind towards the thought that I should give. It is something that occurs with consciousness and mental factors and never alone. When desire occurs, consciousness, mental factors and mind-produced corporeality suitable to arise along with and according to it, will arise. These *dhamma* that arise according to the desire, do so because of the strong desire. They do not arise if there is no desire. Therefore, desire is said to condition them by predominance. How the *Citta* and the like condition the cognate *dhamma* should be comprehended in the same manner. Desire, consciousness, effort and investigation arise simultaneously and are connected with each other. Yet,

only one becomes predominant at one time. The other three which do not become predominant follows the predominant dhamma.

The three collections of the cognate predominance

The fifty two predominant *javanacitta* (impulsive consciousness) at the time each one becomes predominant; *Chanda*, *Viriya*, *Vāmaīsà* are the *dhamma* which becomes predominance conditions.

The fifty two impulsions which are not predominant at the particular time, fifty one mental factors excluding skeptical doubt and the cognate mind-produced corporeality arise due to this condition.

Fifty four sensuous consciousnesses which have not become predominant, nine developed *kamma* results, fifty two mental factors, the *dhamma* which becomes predominant at the particular time, non-predominant mind-produced corporeality, re-birth *kamma*-produced corporeality, external corporeality and the current *kamma* produced corporeality are not conditioned by the cognate predominance condition.

The fifty two predominant impulsions are the remaining impulsions after excluding the two delusion rooted consciousnesses and the consciousness producing mirth/smile

(*Hasituppàda Citta*)⁵⁴. Predominance is acquired only by impulsions with two root conditions or three root conditions.

4, 5 Priority condition (*Anantara Paccaya*) and Contiguity condition (*Samanantara Paccaya*)

The later consciousnesses in the generation of consciousness occurring in the mind base of a being, occurs because of the prior consciousnesses. The later consciousnesses do not arise if the prior consciousnesses do not occur. In order to maintain the generation of consciousness without a break, the prior consciousnesses help the later consciousnesses. It is the prior consciousnesses that assist the later consciousnesses which are referred to as Priority condition and Contiguity condition. There is no difference of opinion about this among the teachers. Regarding both these conditions, there are differences of opinion about how the later consciousnesses are conditioned. Therefore, it is difficult to determine the Buddha's opinion about it.

There is a method of arising consciousness such as advertence (*âvajjana*), eye consciousness (*Cakkhu Viññāna*), receptive (*Sampañicchana*) and investigating (*Santāraṇa*). The arising of consciousness occurs in an orderly manner without confusion because of the prior consciousness. The prior consciousness capable of producing appropriate consciousnesses

⁵⁴ These Citta occur only in *Arahants*.

after itself is the priority condition. If something is the Priority condition it is also the Contiguity condition. The difference is only in the words. Commentaries to *Paññhàna* show that there is no difference between the two words.

In the opinion of one teacher, the *dhamma* which comes in between other *dhamma* and help to remove any gap between them is the priority condition and the *dhamma* which helps to produce a second consciousness without a time lapse after the extinction of one is the contiguity condition. This argument has been rejected in the commentaries, on the grounds that, in the case of the person who rises from the attainment of extinction, the final *Citta* becomes a contiguity condition for the first *Citta* arising even after a lapse of time.

In the opinion of one teacher, helping by a consciousness that goes in to extinction for the arising of another consciousness, so as not to break the generation of consciousness is the priority condition and helping the second consciousness to be suitable for the situation is the contiguity condition. This argument cannot be rejected on the grounds that the final *Citta* prior to the attainment of extinction is a contiguity condition for the first *Citta* after arising from it. There is a time gap in the generation of consciousness on two occasions, which is attainment of extinction and birth in the unconscious sphere. All consciousnesses other than the death consciousness of *Arahants* are priority and contiguity conditions. The past consciousness conditions the present

consciousness. The present consciousness which arises of a condition becomes a condition for the future consciousness.

The three collections of the priority condition

Eighty nine prior conditions excluding the death consciousness of *Arahants* and the fifty two mental factors are the *dhamma* which becomes priority conditions.

Eighty nine prior conditions including the death consciousness of *Arahants* and the fifty two mental factors are conditioned by the priority condition.

Mind-produced corporeality, re-birth *kamma*-produced corporeality, external corporeality, food-produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present time are the *dhamma* that are not conditioned by the priority condition. The three collections of the contiguity condition are the same as for the priority condition.

6. Co-nascence condition (*Sahajāta Paccaya*)

The *dhamma* which assists the arising of another *dhamma* which arises simultaneously with itself is the Co-nascence condition. The consciousness accompanied by pleasure, connected with wrong view and unprompted arises along with nineteen mental factors. If any one *dhamma* among this collection of twenty does not arise, the remaining nineteen

will not arise. The remaining nineteen does not have the strength to arise in the absence of even one. To enable the arising of one, all the remaining *dhamma* in the collection should arise as well. Therefore, the arising of each *dhamma* assists in the arising of the balance. These twenty *dhamma* becomes Co-nascence conditions of each other. How the Co-nascence condition occurs in other places should be understood as stated. Similes suitable for the illustration of Co-nascence condition are not common. The lamp which helps illumination has been shown as a simile for this. As the light is something that arises after the fire and not along with it, I do not consider it as a suitable simile.

The three collections of the Co-nascence condition

Eighty nine consciousnesses which condition each other as well as the mind-produced corporeality and rebirth *kamma*-produced corporeality; re-birth aggregates of mentality called the fifty two mental factors; the four primary elements which belong to mind-produced, re-birth, *kamma*-produced, external, food-produced, temperature-produced, *kamma*-produced of unconscious beings and *kamma*-produced corporealities of the present and the derived corporeality; heart base which conditions the aggregates of re-birth mentality of the five group existence and the re-birth mentality of the five group existence which conditions the heart base are the *dhamma* which become Co-nascence conditions.

Eighty nine consciousnesses which condition each other, current re-birth aggregates of mentality called the fifty two

mental factors, all great elements including derived corporeality which are conditioned by each other, aggregates of re-birth mentality of the five group existence assisted by the heart base and the heart base conditioned by aggregates of re-birth mentality of the five group existence are the *dhamma* conditioned by the Co-nascence condition. There is no *dhamma* not conditioned by this condition.

7. Mutuality condition (*Aṇṇamaṇṇa Paccaya*)

Just as three poles kept against each other with the top ends crossing, mutually support each other to stay without falling; collections of *dhamma* arising together has the nature of helping each other. This nature of providing mutual support in the collection of mentality-corporeality is the nature of mutuality condition. These mentality-corporeality which help each other are mutuality conditions. Mutual help is, assisting other *dhamma* to arise while arising itself with the assistance of those *dhamma*. In a manner of speaking, there appears to be two strengths in the *dhamma* with mutuality condition, as helping others and receiving help from others. Yet, it should be realised that it is not two but one strength as shown by the three pole simile. All three poles have the nature of leaning on the other two. One among them, as well as the other two remains without falling because of the strength of leaning. These poles do not have anything other than the strength of leaning. The two functions of, standing of one and holding the other two happens due to one strength called leaning. Similarly it should be

considered that the mutual strength in mentality-corporeality *dhamma* is one.

The consciousness accompanied by pleasure, associated with wrong view and unprompted arises along with the nineteen mental factors. Each one of these twenty *dhamma* arises with the help of the other nineteen while helping them to arise. This is how the mutual conditioning takes place. Conditioning is described in the *Paññhàna* in terms of aggregates as “*Ekaṣṣ khandhaṣ pañicca tayo khandhà, tayo khandhe pañicca eko khandho, dve khandhe pañicca dve khandhà*”. It is the nature of *Paññhàna* teachings.

The three collections of the Mutuality condition

Eighty nine consciousnesses which help each other; re-birth aggregates of mentality called fifty two mental factors; mind-produced, re-birth, *kamma*-produced, external, food-produced, temperature-produced, *kamma*-produced of unconscious beings and current *kamma*-produced great elements; heart base which conditions the aggregates of mentality of the five group existence re-birth and the aggregates of mentality of the five group existence re-birth which conditions the heart base are the *dhamma* which are mutuality conditions.

Eighty nine consciousnesses which mutually assist each other, current re-birth aggregates of mentality called fifty two mental factors, all great elements which receive mutual assistance, heart base which receives assistance of aggregates of

mentality of five group existence, aggregates of mentality of five group existence which receives assistance of the heart base are conditioned by the mutuality condition.

Mind-produced corporeality conditioned by aggregates of mentality, re-birth *kamma*-produced corporeality other than the heart base; mind-produced, re-birth, *kamma*-produced, external, food-produced, temperature-produced, *kamma*-produced corporeality of unconscious beings and current *kamma*-produced derived corporealities are not conditioned by the mutuality condition.

8. Support condition (*Nissaya Paccaya*)

A drawing cannot materialize without the support of some object like paper. The *dhamma* which supports something to establish, like the paper does to the drawing is the support condition. It is two-fold as Co-nascence support (*Sahajāta nissaya*) and Pre-nascence support (*Purejāta nissaya*). The *dhamma* which supports those which arise with it are Co-nascence support. The *dhamma* which arise first and support those arriving later are pre-nascence support. The co-nascence support should be known to be like the mat which supports the picture of the pattern in it. The mat and the pattern arise simultaneously. The Pre-nascence support should be known to be like the paper which supports the drawing.

The three collections of the support condition

Among the two conditions of the co-nascence support and pre-nascence support, the three collections of the co-nascence support are the same as the three collections of the pre-nascence support. The pre-nascence support is two-fold as **the physical base pre-nascence condition and physical base objects pre-nascence support condition**. Among them the three collections of the physical base pre-nascence support condition is as follows:

The *dhamma* which are conditioned by the physical base pre-nascence support condition during the present period are the six physical bases such as the eye. If given in detail it is as follows. The first past life continuum (*bhavāṅga citta*) among the three-fold eye sensitivities which last a short time, long time and medium time and eye physical base; similarly, the medium time lasting ear physical base, nose physical base and the heart base which arise with the prior consciousness such as re-birth, the heart base which arise in one conscious-moment at the time of rising from the attainment of extinction and the heart base arising along with the seventeenth consciousness prior to death are the *dhamma* which are pre-nascence object support conditions.

The seven consciousness elements excluding the *Kamma* result in the immaterial sphere belonging to the present time of the five group existence sphere and the fifty two mental factors are conditioned by the physical base pre-nascence support condition.

The eight greed rooted consciousness arising in the four group existence sphere, two delusion rooted consciousness, mind door advertence, eight great wholesome acts, eight great functions, twelve consciousnesses of the immaterial sphere, the seven supramundane consciousnesses excluding the *Sotāpatti* path consciousness, the current aggregates of mentality of re-birth which are the forty six consciousnesses excluding hatred, jealousy, avarice, worry and illimitables; fifteen re-birth in the five group existence, thirty five mental factors, mind-produced corporeality, re-birth *kamma*-produced corporeality, external corporeality, food-produced corporeality, *kamma*-produced corporeality of unconscious beings and current *kamma*-produced corporeality are conditioned by the physical base objects pre-nascence support condition.

The three collections of the physical base object's pre-nascence support condition

The heart base which arises with the seventeenth consciousness prior to death is the physical base objects pre-nascence support condition.

Mind door advertence, nineteen sensuous impulses, eleven registering consciousnesses, thirty two special powers and forty four (**this should be forty three - check**) mental factors excluding jealousy, avarice, worry, skeptical doubt, abstentions [three] and illimitables [two] are conditioned by the physical base objects pre-nascence support condition.

Eighty nine consciousnesses present and not receiving the physical base objects co-nascence support condition, fifty two mental factors, mind-produced corporeality, re-birth *kamma* produced corporeality, external corporeality, food-produced corporeality, *kamma*-produced corporeality of unconscious beings and current *kamma*-produced corporeality are not conditioned by the physical base pre-nascence support condition.

Physical base object pre-nascence support condition is a non-prominent matter which is rarely found. It is a matter which is difficult to understand. In order to have it, it is necessary for the previously occurring physical base to be established in the mind. The physical base focused on, should be the object supporting the consciousness. It cannot occur at times other than the period close to death. Why is it so? It is so because an arisen *dhamma* is not instantly captured by the mind. A consciousness focusing on an arisen heart base can arise only after the arising of two consciousnesses as *Bhavāga*⁵⁵ *calana* (movement of life continuum) and *Bhavaōgupaccheda* (destruction of life continuum). The mind door advertence consciousness that arises after the destruction of life continuum can arise by focusing on the heart base which arose along with the movement of life continuum. The consciousness at the present time will arise associating the heart base which arose along with the past

⁵⁵ This roughly means sub-conscious but is not the same as sub-conscious in western psychology. More like sub-conscious life stream. Sometimes translated as life continuum.

consciousness and not associating any other. Therefore, what conditions the mind door advertence is the heart base corporeality which arose with the destruction of life continuum. The heart base corporeality focused on by such consciousness does not condition it. Therefore, there is no possibility for a consciousness to arise focusing on the object which supports during the present period. Consciousnesses occur during the death proximate period by focusing on the physical base which occurred along with the seventeenth consciousness prior to the death consciousness. Therefore, if consciousnesses which focus on the heart base occur along with the death consciousness supporting the mind arise; it is possible that the object which is pre-nascent to those consciousnesses and the supporting physical base are one and the same. It is at this time that the physical base object pre-nascent support condition occurs. To understand this it is necessary to have a knowledge of processes of consciousness (*Citta vāthi*) and means of arising of corporeality.

It is not an easy task to capture in the mind, the heart base which is a subtle corporeality. This can be done only by those who have consciousnesses which focus on their corporeality of body or the five aggregates at the time of death. Heart base is also a part of the corporeality of body. The consciousness which focuses on the pre-nascent body corporeality at the time of death is also supported by the pre-nascent heart base corporeality. It is also a part of the object. The rest of the corporealities are objects only. At this moment

the heart base becomes the support condition for that consciousness. It also becomes the object condition. The remaining corporealities become the object condition for that consciousness. The same applies to the consciousnesses that focus on the five aggregates as well.

9. Decisive-support condition (*Upanissaya Paccaya*)

The condition that mostly supports and is essential for the result, among the various conditions that should get together is the decisive-support. It should be compared to the owner of the house who pays the workers and get the house constructed. Everybody comprising the owner and workers create the house. Yet, the house will be constructed even if some workers are not present. The house will not materialise if the owner who pays the workers and supplies the materials is not there. Therefore, the main supporter of the result called the house is the owner. The workers who will not construct the house without the connection of the owner are non-principal persons. The conditions other than the decisive-support condition should be considered as the workers who construct the house.

The decisive-support condition is three-fold as decisive support objects (*ârammaṇa Upanissaya*), priority decisive-support (*Anantara Upanissaya*) and *Pakatâppanissaya*⁵⁶. Objects which are respected by the people as good are decisive-

⁵⁶ This is explained below. No English term found or coined by the translator.

support conditions. Many mind-mental factors arise in people because of the objects they respect. The great Ruvanveli *Cetiya* is an object respected by the people. Therefore, many people go to see it and pay respects. All the mind-mental factors regarding it arise in them because of the Ruvanveli *Cetiya* which deserves respect. Ruvanveli *Cetiya* is the strong reason for the arising of such consciousness. Therefore, Ruvanveli *Cetiya* is the decisive-support condition object for those consciousnesses. The pleasant female, male form, which the people are attached to are the decisive-support object conditions for the unwholesome consciousness-mental factors.

The consciousness which arose prior to various consciousnesses in various mind bases is the priority decisive-support condition. However much reasons gather, such reasons fail to produce consciousness at a place where no prior consciousness existed. Another consciousness will not arise at a place where a consciousness already exists. To enable objects to produce consciousness, there should be a place where consciousnesses previously existed and went in to extinction. The consciousness which existed earlier and went in to extinction becomes a strong reason for the arising of the later consciousness. Therefore, the consciousness immediately prior to the arising consciousness is called the priority decisive-support condition.

If lust arises in a person by seeing and considering as beautiful and good, a beautiful woman; this person will repeatedly think of this woman. He will go to see that woman.

He will speak to her. Will do various things to please her and win her over. Many mind-mental factors such as thinking of the woman who caused the lust will arise. If lust about the woman did not previously arise in that man, none of the mind-mental factors about the woman will arise. Lust alone becomes the strong and main reason for the arising of those consciousness-mental factors. Just as many mind-mental factors arise later, due to the lust that arose once; many mind-mental factors will arise later in various mind bases, due to; other defilements arising in the mind base of beings, wholesome *dhamma* such as faith and wisdom, food and drink consumed, places of abode, cold-heat and good and bad actions performed. Various reasons mentioned above become strong reasons for the mind-mental factors so arisen. It is those strong reasons such as lust, faith which are called the *Pakatâppanissaya*. What is meant by *Pakata* in the term *Pakatâppanissaya* are the matters such as lust, faith mentioned earlier. The collection of earlier mentioned strong reasons meant by the word *Pakata* are *Pakatâppanissaya Paccaya*. This is a wide condition containing many *dhamma*.

The three collections of the decisive- support condition

The decisive-support condition is three-fold as decisive support objects condition (*ârammaṇa Upanissaya Paccaya*), priority decisive-support condition (*Anantara Upanissaya Paccaya*) and *Pakatâppanissaya*. Among them the three collections of the decisive support objects condition is the same as that of predominance of object condition. The three collections of the priority decisive condition are the same as that

of the priority condition. The three collections of the *Pakatāppanissaya paccaya* are as follows.

Eighty nine consciousnesses, fifty two mental factors, twenty eight corporealities and some of the conventions are the *Pakatāppanissaya paccaya*.

Eighty nine consciousnesses and fifty two mental factors are the *dhamma* which are conditioned by the *Pakatāppanissaya paccaya*.

Mind-produced corporeality, re-birth *kamma*-produced corporeality, external corporeality, food-produced corporeality, temperature-produced corporeality, *Kamma*-produced corporeality of unconscious beings and the *Kamma*-produced corporeality of the present time are not conditioned by *Pakatāppanissaya paccaya*.

10. Pre-nascence condition (*Purejāta Paccaya*)

The previously arisen *dhamma* which conditions the *dhamma* arising later; like the tree which arose earlier, conditions the flowers and fruits it bears; is the pre-nascence condition. This is a *dhamma*, subject to difference of opinion among teachers and is difficult to be comprehended. Those that become pre-nascence conditions are physical base object *dhamma*. Five objects for the five processes of consciousness, five physical bases for the five consciousness elements, heart

base for the mind element (*Mano dhātu*) and the mind consciousness element (*Mano viññāna dhātu*) become pre-nascence conditions. The five objects condition the five processes of consciousness due to the strength of the objects. The six physical bases condition the seven conscious elements as the support strength. Pre-nascence is their characteristic. Therefore, the physical base objects considered to be not pre-nascent are themselves the pre-nascence conditions. In the opinion of one teacher, “There is no special strength called pre-nascence.” If the physical base objects mentioned above do not arise, the mind-mental factors which are born, focusing and associating them will not arise. The physical base *dhamma* should arise first for those mind-mental factors to arise. It is the opinion of one teacher that, “Their arising earlier is a special strength different from the object support strength.” May you investigate and accept whatever is acceptable.

The three collections of the Pre-nascence condition

The Pre-nascence condition is three-fold as physical base Pre-nascence condition, physical base object Pre-nascence condition and object Pre-nascence condition. Among them the physical base Pre-nascence condition is the same as physical base Pre-nascence support condition given earlier. The three collections of the object Pre-nascence condition are as follows.

The eighteen currently produced corporealities are the *dhamma* which become object Pre-nascence conditions. The fifty four sensuous consciousnesses arising in the five group

existence sphere, special powers, fifty mental factors excluding the illimitables are conditioned by the object Pre-nascence condition. The seventy seven consciousnesses excluding the ten (*dvipaīca*) consciousnesses, mind elements when the pre-nascence object condition is absent, fifty two mental factors, mind-produced corporeality, re-birth *Kamma* produced corporeality, external corporeality, food-produced corporeality, temperature-produced corporeality, *Kamma*-produced corporeality of unconscious beings and *Kamma*-produced corporeality of the present are not conditioned by the object Pre-nascence condition.

Past-future corporeality is not object Pre-nascence conditions. Therefore, only the present corporeality is considered. They become pre-nascent conditions for the five processes of consciousness and the pure mind-door processes which focus on current corporeality. Only the sensuous consciousnesses of the five group existence sphere are considered to be conditioned because sensuous consciousnesses of the immaterial sphere are not conditioned by the Pre-nascence condition. Although it is given in general as special powers, what is taken here are the two wholesome powers of divine eye and divine ear. Special powers such as magical powers (*Iddhi vida*) are not conditioned by the Pre-nascence condition. The two illimitable mental factors are not considered to be conditioned as they are only conventions of beings and do not focus on objects. They do not occur in consciousnesses focusing

on objects. This information about the Pre-nascence condition should be further examined.

11. Post-nascence condition (*Pacchājāta Paccaya*)

The collection of corporeality arising of conditions such as *kamma* belonging to the mind base of beings continues to exist as generations, only as long as non-material (*Arāpa*) *dhamma* arises in that mind base. If the arising of non-material *dhamma* ceases, the corporeality begin to deteriorate from thereon. Body group is encouraged by the latterly arising mentality so as to effect the growth of the corporeality of the same type, which arose due to conditions such as past *kamma*. The latterly arising collection of mentality which encourages the growth of the body group and provides strength for the sustenance of its generation is the Post-nascence condition. It should be seen as the rain water that falls on and assists the growth and sustenance of already existing trees and creepers.

The three collections of the post-nascence condition

The eighty five consciousnesses such as the first life continuum following the non-material *kamma*-result arising in the five group existence sphere and the fifty two mental factors are the Post-nascence condition.

The *ekaja kàya*, *dvija kàya*, *trijakàya* and the *catujakàya*⁵⁷ which arose with the prior consciousness such as re-birth and reached the static state of corporeality are the *dhamma* conditioned by the post-nascence condition.

All eighty nine consciousnesses which arise at the current re-birth, fifty two mental factors, mind-produced corporeality arising with the latter aggregates of mentality, external corporeality, food-produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are not conditioned by the Post-nascence condition. Stated in another manner it is as follows. All eighty nine consciousnesses, fifty two mental factors, external corporeality, *kamma*-produced corporeality of unconscious beings, mind-produced corporeality arising with the final impulsion of the sphere of neither perception nor non-perception in the process of attainment of extinction; mind-produced corporeality, food-produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of the present time which arise and go into extinction in that mind base prior to arising of the *Anàgàmi*, *Arahant* fruit consciousnesses after rising from the attainment of extinction and mind-produced corporeality, food-produced corporeality, temperature-produced corporeality

⁵⁷ No suitable English words have been found. These four terms are explained below. They are corporealities produced at four different stages of the conceived being.

arising along with the death consciousness are not conditioned by the Post-nascence condition.

The collection of corporeality of the being, beginning from body - sex - physical base decads arising at the genetic moment of the re-birth consciousness is called the body group. The lump of *kamma*-produced corporeality present in the conceived being, prior to the arising of temperature-produced corporeality and the like is *Ekaja kàya*. The lump of corporeality present after the arising of the temperature-produced corporeality is *Dvija kàya*. The lump of corporeality present after the arising of the mind-produced corporeality is *Trija kàya*. The lump of corporeality present after the arising of the food-produced corporeality is *Catujakàya*. Corporealities are conditioned by the Post-nascence condition only in the static state.

12. Repetition condition (*âsevana Paccaya*)

Just like the paint applied on some object helps to make the application of the same type of paint produce a greater brightness; the *dhamma* which helps to strengthen in every manner, the subsequently occurring consciousness of the same type is the repetition condition. This arises in consciousnesses which have to be produced with effort. *Kamma*-result consciousnesses occur effortlessly. Therefore, a life continuum consciousness will not become a repetition condition for a subsequently occurring life continuum consciousness. Although advertence occurs two-three times in some processes, one does

not become a repetition condition for the other, because it is a weak consciousness produced without effort. Even though the fruit consciousnesses in processes of fruits of attainment are also impulsions, they do not become repetition conditions for each other.

The three collections of the repetition condition

Forty seven prior mundane impulsions excluding final impulsion and fruit impulsions, along with the fifty two mental factors are the repetition condition *dhamma*.

Forty nine latter impulsions excluding the first impulsion and the fruit impulsions, along with the fifty two mental factors are conditioned by the repetition condition.

The twenty nine sensuous impulsions which are the first impulsions, two advertences, thirty seven *Kamma* result consciousnesses, fifty two mental factors, mind-produced corporeality, re-birth *Kamma*-produced corporeality, external corporeality, food-produced corporeality, temperature-produced corporeality, *Kamma*-produced corporeality of unconscious beings and *Kamma*-produced corporeality of the present are not conditioned by the repetition condition.

13. *Kamma* condition (*Kamma Paccaya*)

The effort which is the specific action that produces body, verbal and mind factors suitable for various actions is *Kamma* condition. It is also referred to as *Cetanà* (volition).

When the endeavour consisting volition occurs, connected and associated *dhamma* such as consciousness and contact occur due to such volition. Mind produced corporeality suitable for such action will also arise. Certain volitions will end after conditioning the associated *dhamma* and co-nascent corporeality. Certain volitions condition the arising of mentality-corporeality in the future, after the extinction of the associated *dhamma* and mind-produced corporeality which it conditions at the time of arising. The volitions which only conditions associated *dhamma* and mind-produced corporeality are co-nascent *kamma* conditions. The volition which produces aggregates of *kamma*-result and *kamma*-produced corporeality in the future are the *kamma* conditions at various times (*nānākshanika*).

The three collections of the *Kamma* condition

The *kamma* condition is two-fold as co-nascent *Kamma* condition and *kamma* condition at various times. Eighty nine volitions in the eighty nine consciousnesses are co-nascent *kamma* conditions. Eighty nine consciousnesses, fifty one mental factors excluding volition, mind-produced corporeality and re-birth *kamma*-produced corporeality are conditioned by the co-nascent *kamma* conditions. Eighty nine volitions, external corporeality, food-produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are the *dhamma* not conditioned by the co-nascent *kamma* conditions.

The thirty three volitions in the twenty one wholesome consciousnesses and twelve unwholesome consciousnesses of the past are *kamma* conditions at various times. Thirty four *kamma*-result consciousnesses, thirty eight mental factors, re-birth *kamma*-produced corporeality; *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are conditioned by the *kamma* condition at various times. Twenty one wholesome consciousnesses, twelve unwholesome consciousnesses, twenty functional consciousnesses, fifty two mental factors, mind-produced corporeality, food-produced corporeality and temperature-produced corporeality are not conditioned by the *Kamma* condition at various times.

14. *Kamma*-result condition (*Vipàka Paccaya*)

The *dhamma* which effortlessly and calmly helps the effortless, calm arising of co-nascent mentality-corporeality or the *dhamma* which imparts the effortless, calm nature to the co-nascent mentality-corporeality is the *kamma*-result condition. The *kamma*-result which arises due to the power of *kamma*, without its own effort is always calm because of the effortless nature. Therefore, the lack of speed in the action is the weakness. Due to this weakness, the person does not know after waking up, the *Bhavànga Citta* that arose during sleep which focused on some *kamma* in the past life. The arising of five consciousnesses and the like is felt and later consciousnesses occur on account of objects taken by five consciousnesses and

the like, due to the impact of physical base objects and not due to the power of the five consciousnesses. Each of the collections of mind-mental factors, conditions the *dhamma* belonging to such collection and the co-nascent corporeality with the strength of the *kamma*-result consisting effortless calmness.

The three collections of the *kamma*-result condition

Present re-birth aggregates of mentality comprising, the thirty seven *kamma*-result consciousnesses which condition each other and the mind-produced corporeality and the re-birth *kamma*-produced corporeality and the thirty eight mental factors are *kamma*-result conditions.

The aggregates of mentality comprising the thirty seven *kamma*-result consciousnesses and thirty eight mental factors, mind produced corporeality excluding the corporeality of expression and the re-birth *kamma*-produced corporeality are conditioned by the *kamma*-result condition.

Twenty one wholesome consciousnesses, twelve unwholesome consciousnesses twenty functional consciousnesses, the mind-produced corporeality arising from such aggregates of mentality, external corporeality, food-produced corporeality, temperature-produced corporeality and *Kamma*-produced corporeality of unconscious beings are the *dhamma* not conditioned by the *kamma*-result condition.

15. Nutriment condition (*âhàra Paccaya*)

The *dhamma* with the special strength to encourage the co-nascent mentality-corporeality and the body group arising of conditions such as *kamma* and produce certain mentality-corporeality *dhamma*; like how the rain water encourages and enlivens the flower withered due to sun's rays and strengthens it to withstand the sun is the nutriment condition.

The three collections of the nutriment condition

Nutriment condition is two-fold as mentality nutriment condition and corporality nutriment condition. The mentalities of contact, volition and consciousness are the mentality nutriment condition.

Eighty nine consciousnesses, fifty two mental factors, mind-produced corporeality and re-birth *kamma*-produced corporeality are conditioned by the mentality nutriment condition.

External corporeality, food-produced corporeality, temperature-produced corporeality and *kamma*-produced corporeality of unconscious beings are not conditioned by mentality nutriment condition.

(Corporeality nutriment condition)

The nutriment corporeality found in material food (*Kabaliikàrahàra*) is the corporeality nutriment condition.

Corporeality originating from food is conditioned by the corporeality nutriment condition.

Eighty nine consciousnesses, fifty two mental factors, re-birth *kamma*-produced corporeality, external corporeality, temperature-produced corporeality and *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are not conditioned by the corporeality nutriment condition.

In another manner it is as follows. Internal physical base produced nutriment corporeality and temperature-produced, nutriment-produced corporeality found in edible food and the like are conditioned by the corporeality nutriment condition.

The collection of internal physical base-produced corporeality other than the conditioned nutriment corporeality is conditioned by the corporeality nutriment condition.

Eighty nine consciousnesses, fifty two mental factors and external corporeality are not conditioned by the corporeality nutriment condition.

What is mainly performed by the Nutriment condition is a supportive function. Therefore, *Paññhàna* does not state, “*Kabalākàro àhàro àhàra samuññhànassa rāpassa àhàra paccayena paccayo*”, but gives “*Kabalākàro àhàro imassa kàyassa àhàra paccayena paccayo*”. The non-material nutriment such as contact, mental volition (*Mano sancetana*) and consciousness also encourage the sustenance of generations

of *dhamma* conditioned by them as well as other *dhamma*. It is their supportive function. Generations of mentality-corporeality exist for a long time due to the supportive function of food.

The first method of three collections of the corporeality nutriment condition were given in terms of the regenerative nature in it. The second method is stated in terms of the supportive strength. In the second method, nutriment corporeality is included in the condition as well as the conditioned. Nutriment is a group of corporeality in a body which conditions all corporealities in the same group other than the nutriment corporeality itself, as well as all remaining corporealities in the body. As the nutriment corporeality is found in the remaining groups of corporeality as well, it should be considered that a nutriment corporeality conditions other nutriment corporealities. That is why it was stated, “The collection of internal physical base-produced corporeality other than the nutriment corporeality which is the condition itself is conditioned by the corporeality of nutriment”.

16. leadership condition (*Indriya Paccaya*)

The dhamma which help by leading are leadership conditions. Leadership is making other *dhamma* conform to itself. This making of others to conform to one is not done after the birth of various *dhamma* but is making them arise in conformity with one. Therefore, leadership condition is a regenerative condition.

The three collections of Leadership condition

The leadership condition is three-fold as co-nascent leadership condition, pre-nascent leadership condition and physical life-vitality leadership condition. Among them the three collections of the co-nascent leadership condition is as follows.

The mental leadership *dhamma* of life-vitality, mental factors, consciousness, feeling, faith, effort, concentration, one-pointedness of mind and wisdom are co-nascent leadership conditions.

Eighty nine consciousnesses, fifty two mental factors, re-birth *kamma*-produced corporeality are conditioned by the co-nascent leadership condition.

External corporeality, food-produced corporeality, temperature-produced corporeality and *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are not conditioned by the Co-nascent leadership condition.

The three collections of the pre-nascent leadership

Five sensitivities lasting a medium period and which arise with the past *bhavāga citta* are co-nascent faculty conditions. Ten consciousnesses and the seven universal mental factors are conditioned by the pre-nascent leadership condition.

Seventy nine consciousnesses other than the ten consciousnesses, fifty two mental factors, mind-produced

corporeality, re-birth *kamma*-produced corporeality, external corporeality, food-produced corporeality, temperature-produced corporeality and *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are not conditioned by the Pre-nascent faculty condition.

The three collections of the physical life vitality

Corporeality of life vitality is the physical life vitality condition. The corporeality other than the life vitality in *kamma*-produced groups is conditioned by the physical life vitality condition. Life vitality corporealities in eighty nine consciousnesses, fifty two mental factors, mind-produced corporealities, external corporeality, food-produced corporeality, temperature-produced corporeality, re-birth *kamma*-produced corporeality; *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are conditioned by the physical life vitality condition.

The female faculty and the male faculty among the twenty two faculties are not considered as leadership conditions. It is because these two do not have the re-generative, supportive or conforming nature. It is only the *dhamma* with one of these three strengths that are considered as conditions. What is performed by the female and male nature is making the corporealities produced by other reasons such as *kamma* to become male or female. As these two gender characteristics take leadership in performing these two functions, they are called

faculties. They are not called conditions as they do not have natures such as re-generation.

17. Absorption condition (*Jhàna Paccaya*)

Although the nature of taking objects is found in all mind-mental factors, *dhamma* known as absorptions have a special nature of taking objects. Absorptions make excessive effort in taking in objects. Absorptions take in objects with great effort as if going towards objects, looking at objects and arriving at objects. Such special effort of theirs' becomes a cause for the arising of *dhamma* consisting of absorptions and co-nascent corporeality. Therefore, absorptions become absorption condition.

The three collections of the absorption condition

Absorption factors such as thought conception, discursive thinking, rapture, feeling and one-pointedness found in seventy nine consciousnesses other than the ten consciousnesses are absorption conditions.

Seventy nine consciousnesses other than the ten consciousnesses, fifty two mental factors, mind-produced corporealities and re-birth *kamma*-produced corporeality are conditioned by the absorption condition.

The ten consciousnesses, external corporeality, seven universal mental factors, food-produced corporeality, temperature-produced corporeality, *kamma*-produced

corporeality of unconscious beings and current *kamma*-produced corporeality are not conditioned by the absorption condition.

18. Path condition (*Magga Paccaya*)

The *dhamma* which have the special strengths to effect the arrival at happy, unhappy courses of existence and Nibbàna are *magga*. When the *dhamma* containing the strength to effect the arrival at happy courses of existence and the like arise, other mind-mental factors and corporealities will arise due to such effort. Therefore, the *dhamma* which has the strength of the path are path conditions.

The three collections of the path condition

The nine path factors of wisdom, thought conception, right speech, right action, right livelihood, effort, mindfulness, one pointedness and right view contained in the seventy one consciousnesses with root conditions (*Sahetuka*) are path conditions.

Seventy one consciousnesses with root conditions, fifty two mental factors and mind-produced corporealities with root conditions are conditioned by the path condition.

Eighteen consciousnesses without root conditions (*Ahetuka*), twelve ethically variable (*Aññasamàna*) mental factors without root conditions excluding desire, mind-produced corporeality without root conditions, re-birth *kamma*-produced corporeality without root conditions, external corporeality, food-

produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present time are not conditioned by the path condition.

19. Association condition (*Sampayutta Paccaya*)

Mind-mental factors are *dhamma* which arise with characteristics such as co-nascence without any gaps and mixed with each other. This mixing of the mind-mental factors is called association. The *dhamma* which arises in such a mixture cannot arise without the co-operation of the other *dhamma* included in the mixture. One *dhamma* needs the co-operation of the other *dhamma* mixed with it, for its own arising. Therefore, each *dhamma* arising in the mixture helps the arising of various *dhamma* contained in the mixture. Therefore, the mind-mental factors which arise mixed with each other are association conditions. One *dhamma* allowing the other *dhamma* to arise in the mixture, while arising itself in the mixture is the strength of association. This is a condition applicable only to mentality.

The three collections of association condition

Eighty nine consciousnesses which condition each other, fifty two mental factors, re-birth mentalities of the present are association conditions.

Mind-produced corporeality, re-birth *kamma*-produced corporeality, external corporeality, food-produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present are not conditioned by the association condition.

20. Dissociation condition (*Vippayutta Paccaya*)

Mentality and corporeality should remain unmixed. Mixing is a hindrance for both types. Although mentality and corporeality should not mix with each other, they sometimes occur at the same place and in contact with each other. Sometimes mentalities arise in contact with corporealities which have arisen earlier. Mentality so arisen has the nature of not mixing with the corporeality which arises in contact with it; like the drop of water remaining on the lotus leaf without mixing with it. Corporealities also have the nature of not mixing with mentalities. This nature of not mixing found in mentality and corporeality is the strength of dissociation. This nature of not mixing or the strength of dissociation separately found in mentality and corporeality helps the arising of each other. Therefore, *dhamma* with such strength is called the dissociation condition.

The three collections of the Dissociation condition

The dissociation condition is three-fold as co-nascent dissociation, pre-nascent dissociation and post-nascent dissociation. Among them the three collections of the Co-nascent dissociation is as follows.

The seventy five consciousnesses excluding the non-material *kamma*-result, the ten consciousnesses, and death consciousnesses of *Arahants* which arise in the five group existence; fifty two mental factors which are re-birth aggregates of mentality of the present time, the heart base which conditions the mentalities in the five group existence re-birth, the aggregates of mentality in the five group existence re-birth which conditions the heart base are the co-nascent dissociation conditions.

Mind-produced corporeality, re-birth *kamma*-produced corporeality, aggregates of mentality in the five group existence re-birth conditioned by the heart base and the heart base conditioned by aggregates of mentality in the five group existence re-birth are conditioned by the dissociation condition.

All eighty nine consciousnesses belonging to the present time, fifty two mental factors, external corporeality, food-produced corporeality, temperature-produced corporeality, *kamma*-produced corporeality of unconscious beings and *kamma*-produced corporeality of the present, four non-material re-births and thirty mental factors are not conditioned by the dissociation condition.

Pre-nascent dissociation should be considered like the pre-nascent condition and Post-nascent dissociation should be considered like the post nascent condition.

21. Presence condition (*Atthi Paccaya*)

The presence of the earth is a reason for the arising and sustenance of trees and creepers. The presence of water is a reason for the arising and sustenance of fish and the like. Similarly the presence of certain mentality-corporeality is a reason for the arising and sustenance of other mentality-corporeality. If the existence of a certain *dhamma* causes the arising and sustenance of another *dhamma*, such *dhamma* is a presence condition. A *dhamma* which is conditioned by the nature of presence alone without the strengths such as co-nascent has not been shown. Therefore, it should be said that there is no special strength called the strength of presence.

The three collections of the presence condition

The presence condition is seven-fold as co-nascent presence condition, physical base object pre-nascent presence condition, object pre-nascent presence condition, post-nascent presence condition, food presence condition and leadership presence condition. Their three collections are the same as those of the co-nascent condition and the like. The difference is only in the name.

22. Absence condition (*Natthi Paccaya*)

There is no room for something to arrive or arise at a place where something else exists. Therefore, everything present are hindrances for others. The death of various things assists in the arising of another at the same place. The *dhamma* which helps the arising of another by its own death is the Absence condition. Its three collections are the same as that of the priority condition.

Although absence helps the arising of another, it is not a type of strength. It is taught to be a special condition in order to dispel the wrong belief among the people with no knowledge of the analysis of *dhamma*, that a *dhamma* which existed and went into extinction, continues to exist after death. The general populace does not know the extinction of the mind. They consider as extinct consciousnesses, the absence of thoughts such as I have an intention to do this, have an intention to help something like this and so and so has an intention like this. In order to make the nature of absence prominent, it is necessary to show the nature of presence. Although the nature of presence is not a strength different from co-nascence and the like, the presence condition too have been taught.

23, 24. Disappearance, non-disappearance conditions (*Vigata-Avigata Paccaya*)

A *dhamma* which helps another by disappearance or going into extinction is a Disappearance condition. The *dhamma* which helps by non-disappearance or presence is a non-disappearance condition. As *dhamma* and strengths, no

difference can be seen between presence and non-disappearance. Similarly there is no difference between absence and disappearance. Why was the number of conditions increased by showing the pair disappearance, non-disappearance without stopping at presence, absence when there is no difference as *dhamma* or strengths? This should be taken into consideration. Some books show some difference between these. Yet, the matters shown there do not make it possible to think that there is a difference between these two pairs of conditions. It is a practice of the Tathàgata to express the same matter with different words on certain occasions. It is done according to the audience, so that they can comprehend the discourse. This is also such an occasion.

The extinction of the mind is something not felt by beings. Therefore, they strongly attach to a soul with the thought that the mind which went into extinction also continue to exist. It is very difficult to remove this thought of a soul or the personality belief in beings. It can be thought that, disappearance, non-disappearance pair of conditions has been taught in order to make the arising and extinction of mind more prominent. The three collections of the disappearance, non-disappearance are the same as those of absence, presence.

Special examination of conditions

Division according to period

Among the twenty four conditions; Root condition, Co-nascence condition, Mutuality condition, Support condition, Pre-nascence condition, Post nascence, Kamma-result condition, Nutriment condition, Faculty condition, Absorption condition, Path condition, Association condition. Dissociation condition, Presence condition and Disappearance condition are fifteen conditions which belong to the present period. Priority condition, Contiguity condition, Repetition condition, Absence condition and Disappearance condition are the five that belongs to the past. *Kamma* condition is in the present and past periods. The three conditions of object, predominance and decisive support are in all three periods and timeless as well. They become timeless because both Nibbàna and convention belong to these conditions.

Paccuppannoca hontettha

paccayà dasa pañca ca

atātā yeca pañceko

tekāle dvepi nissito

tayo tikālikā ceva

vimuttā cāpi kālato

Above is given in the commentaries.

Division as regenerative, non-regenerative

Priority condition, Contiguity condition, Decisive-support condition, Proper support condition, Repetition condition, *Nānākshaḍḍika*⁵⁸ kamma conditions; Absence condition and Disappearance condition are re-generative conditions. Post-nascence condition is a supportive condition. It does not have a re-generative nature. Other conditions are re-generative as well as supportive.

Division as Omnipresent and Non-omnipresent

Co-nascence, support, presence and non-disappearance are omnipresent. There are no formed *dhamma* (*Saṅkhāra*) which are not conditioned by these four conditions. Object, object predominance, priority, contiguity, priority decisive support, proper support, repetition, association, absence and disappearance conditions are non-omnipresent. They condition only the non-material *dhamma*. There are no material *dhamma* conditioned by them. Pre-nascence and Post-nascence conditions are also non-omnipresent. Pre-nascence is only for mentality. Post-nascence is only for corporeality. The remaining conditions are non-omnipresent because they condition only certain material and non-material *dhamma*.

Division as groups of existence

There are no conditions among the twenty four which are not found in the five group existence. There are no pre-nascence, post-nascence and dissociation conditions in the four

⁵⁸ Occuring at various times.

group existence. Only the remaining twenty one are found there. Only the co-nascence, mutuality, support, *kamma*, faculty, presence and non-disappearance conditions are found in the one group existence. Only co-nascence, mutuality, support, presence and non-disappearance conditions are found in external corporeality.

Division as condition and non-conditioned

All *dhamma* found in absolute and conventional terms are conditions. There is no *dhamma* which does not become a condition. Nibbàna and convention are conditions only and are not conditioned. All other *dhamma* are conditioned. They are conditions while being conditioned.

Various conditioning natures of a single *dhamma*

One *dhamma* does not only help the *dhamma* which it conditions in one way. A single *dhamma* has various strengths. A single *dhamma* helps various *dhamma* in various ways according to various strengths it possesses. Therefore, one condition, conditions in several ways. Non-greed which is one *dhamma* belonging to the root condition, conditions the *dhamma* conditioned by it, with twenty strengths excluding pre-nascence, *kamma*, food and absorption strengths, according to the situation. Therefore, the single *dhamma* of non-greed belongs to twenty conditions. The pair non-greed, hatelessness belongs to eighteen conditions other than the four mentioned above and Faculty and Path conditions. Greed and hatred belong to seventeen excluding the above and *kamma*-result condition.

Hatred belongs to sixteen remaining conditions other than the predominance condition. How *dhamma* belonging to conditions such as object, themselves become various conditions should be understood in this manner. It is not given here for reasons of brevity.

How *dhamma* arises on account of various conditions

A single *dhamma* arises with the help of many conditions. The *dhamma* which condition the first wholesome consciousness of the material sphere are shown here to illustrate this. The first wholesome consciousness of the material sphere is the consciousness unprompted, accompanied by pleasure and associated with knowledge. It generally arises with thirty three mental factors.

(1) The root *dhamma* of non-greed, hatelessness and non-delusion belonging to such lump of *dhamma* containing thirty four *dhamma* help the mind and the group of mentalities by being root conditions.

(2) Some object among various objects such as form becomes its object condition.

(3) One of the four predominant *dhamma* such as desire will condition the remaining thirty three with the strength of predominance.

(4-5) The previous consciousness in the generation of consciousnesses which arose and went in to extinction will

become a priority and contiguity condition for a particular consciousness.

(6-7) All *dhamma* belonging to a particular lump of *dhamma* will condition each other with the strength of Co-nascence and Mutuality.

(8) The entire lump of *dhamma* is conditioned by the heart base with the strength of support. The *dhamma* which belongs to the particular lump will condition each other with the strength of support.

(9) The *dhamma* such as lust and faith that arose in the past in a particular person, the persons associated, food, temperature and various other matters will help that lump of *dhamma* with the strength of decisive support.

(10) Heart base will condition it as a Pre-nascence condition. It will not receive the Post-nascence condition.

(11) The impulsion which arises prior to the first wholesome consciousness as the second to seventh impulsions in a process of consciousness will condition with the strength of repetition.

(12) The volition in a particular collection of *dhamma* will condition the remaining *dhamma* with the strength of co-nascent *kamma*. It will not be conditioned by the *kamma*-result.

(13) The three mentality nutriment; contact, volition and consciousness will condition the remaining *dhamma* with the strength of nutriment.

(14) The mental faculty *dhamma* of life vitality, consciousness, feeling, faith, effort, mindfulness, one-pointedness and wisdom in a particular lump of *dhamma*, condition the other *dhamma* with the strength of faculty.

(15) The five absorption factors of thought conception, discursive thinking, rapture, pleasure and one-pointedness in a particular collection of *dhamma*, condition the remaining *dhamma* with the strength of absorption factors.

(16) The five path factors; wisdom, thought conception, effort, concentration and one-pointedness; condition the remaining *dhamma* with the strength of the path.

(17) Everything in a particular collection of *dhamma* will condition each other with the strength of association.

(18) Heart base conditions such a collection of *dhamma* with the strength if dissociation.

(19-20) The *dhamma* belonging to such a collection, condition each other with the strength of Presence and Non-disappearance. The heart base conditions the entire collection of *dhamma* with the strengths of Presence and Non-disappearance.

(21-22) The consciousness which arose and went into extinction in such mind base, prior to the arising of such

consciousness, conditions with the strength of absence and disappearance. Post-nascence and Kamma-result are the only two among the twenty four conditions which do not condition the lump of *dhamma* pertaining to the first consciousness of the sensuous sphere. The remaining twenty two conditions are received by the lump of *dhamma*. How consciousnesses and corporeality are conditioned should be realised in this manner.

Examination of conditions ends.

Basic facts of Abhidhamma

Compiled by

Professor

Rerukàne Candavimala mahà thero

End.

Replies to those who say that *Abhidhamma Piñaka* is not a teaching of the Buddha

(An article written by **Professor Rerukàne Chandavimala mahà thero** for the **Sri Dharmàràma literary publication**.)

The collection of Buddha teachings delivered by the Tathàgata, over a period of forty five years is two-fold as Dhamma-*Vinaya* (discipline). Among them *Vinaya* is divided into *Vinaya-Abhivinaya* (Higher discipline). The two books *Pàràjika* Pàli and *Pàcittiya* Pàli which describe *Pàràjika* (defeat) and *Saighhàdisesa* precepts and used by bhikkhus and bhikkhunās are known as *Vinaya*. The three books *Mahāvagga*, *Cālavagga* and *Parivāra* which give details of how to conduct ordination, higher ordination, fixing *Simā*⁵⁹, conduct of Poya activities, discontinuance, correction of transgressions and examination of precepts in various ways is known as *Abhivinaya*⁶⁰. When the teachings of the Buddha are divided into baskets (*Piṇaka*) both *Vinaya* and *Abhivinaya* are considered as *Vinaya Piṇaka*.

Dhamma is also divided into two as Dhamma and Abhidhamma. Discourses made by the Tathàgata at various places, to various people according to their characters and ideas and according to situations arisen, are Dhamma. *Sutta* is another name for them. The discourse which examines and shows the absolute Dhamma consisting *Citta*, *Cetasika*, *Rāpa*, *Nibbàna* is Abhidhamma. That constitutes the seven *Pakaraṇa* (books); *Dhammasaṅgāṇī* - *Vibhaṅga* - *Dhātukaṭṭha* - *Puggala paṭṭatti* - *Kathāvatthu* - *Yamaka* - *Paññāna*⁶¹. When Dhamma is divided into baskets, these seven *Pakaraṇa* are called Abhidhamma *Piṇaka* and the rest referred to as the *Sutta Piṇaka*.

⁵⁹ Designated area for the conduct of certain disciplinary acts by bhikkhus.

⁶⁰ Refer page 820 of Aṅguttara commentary, Heva publication.

⁶¹ Refer page 820 of Aṅguttara commentary, Heva publication.

It is in *Abhidhamma* that all root elements which produce all animate and inanimate objects have been examined and described in detail; how they [roots] exist as generations, how such generations go into extinction, the strengths in those elements and what they can produce have been examined. It is in the *Abhidhamma Piñaka* that the *dhamma* such as wholesomeness, their strengths and the results arising from such strengths have been examined clearly and how the repeated births of beings from becoming to becoming can occur without anything going from this world to the world beyond has been shown.

Sutta Piñaka is like a collection of prescriptions written by a physician after examining various patients. One cannot become a physician even by reading thousands of such prescriptions. Similarly one cannot become a person who clearly understands Buddha Dhamma “Buddhist philosophy” by studying any number of *Sutta*. It is necessary to study the *Abhidhamma Piñaka*, for one to become learned in Dhamma and a Dhamma speaker. The Dhamma speaker who does not know *Abhidhamma*, very often makes mistakes. Therefore, the following is stated in the **Mahà Gosīga Sutta**.

“*Sukhumaṣṣa pana cittantaraṣṣa khandhantaraṣṣa
dhātantaraṣṣa āyatanantaraṣṣa khāṇokkantikaṣṣa
ārammaṇokkantikaṣṣa aṅgavavattānaṣṣa ārammaṇavavattānaṣṣa
aṅgasāṅkattaṣṣa ātammaṇasāṅhataṣṣa ekato vaṇṇānaṣṣa ubhato
vaṇṇānti ābhidhammika dhammakathikasappa paṇākaṣṣa.
Anābhidhammiko hi dhammaṣṣa kathento ayaṣṣa sakavādo ayaṣṣa*”

paravàdoti na jànàti. Sakavàdaṣṣ dāpessàmeti paravàdaṣṣ dāpeti. Paravàdaṣṣ dāpessàmeti sakavàdaṣṣ dāpeti. Dhammantaraṣṣ visaivàdeti. Abhidhammiko sakavàdaṣṣ sakavādaniyàmenava paravàdaṣṣ paravādaniyàmeneva dāpeti. Dhammantaraṣṣ na visaivàdeti.”

The following is shown in the **Atthasàlini commentary** about those who believe and those who do not believe the *Abhidhamma*.

“ābhidhammika bhikkhuyeva kia dhammakathikà nàma, avasesà dhammakathaṣṣ kathentàpi na dhammakathikà; kasmà? Tehi dhammaṣṣ kathentà kammantaraṣṣ vipākantaraṣṣ rāpārāpaparicchedaṣṣ dhammantaraṣṣ āloētvà kathenti. Ābhidhammikà pana dhammantaraṣṣ anāloketi. Tasmā ābhidhammiko bhikkhu dhammaṣṣ katetu vā mā vā pucchita kale pana paṭhaṣṣ kathessatāti ayameva kira ekantadhammakathiko nàma hoti.”

Facts being so, everyone who desires to acquire a clear, accurate knowledge of Buddha Dhamma should learn the *Abhidhamma Piṇaka*. *Abhidhamma Piṇaka* is the most fruitful and important part of Buddha Dhamma. Yet, it is seen in the base story to the *Atthasàlinā* commentary that there were *visaōvādā*⁶² people who claimed that *Abhidhamma* was not a teaching of the Buddha. It is shown in the page 23 of the *Atthasàlinā* how a particular bhikkhu learned in *Abhidhamma*

⁶² Those who use wrong arguments

questioned a *visaōvādā* and insulted him by questioning to silence him by breaking down the argument.

Even now, certain European pundits who wish to demean and confuse Buddha Dhamma and destroy the religious faith in Buddhists do claim that “*Abhidhamma Piṇaka* was not there during the time of the Buddha. It was not there during the first and second councils (*Saīgāyanā*). It could have been compiled sometime between the second and third conventions.” Some Buddhists in our country who respect the European pundits even more than the Buddha, also accept these views and make statements at various places. A certain *thero* who has accepted these views have now started to fill missing things and also make corrections in *Abhidhamma*. I would like to remind that *thero*, it is something which can produce dangerous results like trying to charm cobras without knowing the Mantra⁶³.

It is a well known fact, found in many books that the discourse on *Abhidhamma Piṇaka* was delivered by the Tathāgata during the seventh year after enlightenment. The *Vinaya Piṇaka* came into being several years after the advent of the *Abhidhamma Piṇaka*. Only a small portion of the *Sutta Piṇaka* would have been there at the time the *Abhidhamma Piṇaka* was delivered. Therefore, there is no doubt that many *Bhikkhus* who lived at that time would have used the *Abhidhamma Piṇaka*. There is mention of *Abhidhamma* at various places in the *Sutta* and *Vinaya Piṇaka*, which are said to

⁶³ Mystical verse.

have existed during the time of the Buddha by those who say that the Abhidhamma Piṇaka did not exist at the time of the Buddha. This is because such Dhamma was known to Bhikkhus at that time.

Following is a phrase in the Anāpatti section of the seventy second *Pācittiya* in the *Pācittiya Pāli* of the *Vinaya Piṇaka*.

*“Anāpatti na vivaḍḍetu kàmo, iigha tàva **suttante** và gāthāye và **abhidhammaṣ** và pariyāpuḍassu. Pacchāpi vinayaṣ pariyāpuḍissatāti bhaḍati.”*

If there was no Abhidhamma Piṇaka during the time of the Buddha, there is no reason to mention an Abhidhamma in describing this precept.

Further, the following is stated in the description of the twelfth precept of the *Chattupāhana Vagga* in the *bhikkhunā vibhaṅga* of the *Pācittiya Pāli*.

*“**Suttante** okāsaṣ kārāpetvā vinayaṣ và abhidhammaṣ và pucchati, āpatti pācittiyassa.*

***Vinaye** okāsaṣ kārāpetvā suttantaṣ và abhidhammaṣ và pucchati, āpatti pācittiyassa.*

***Abhidhamme** okāsaṣ kārāpetvā suttantaṣ và vinayaṣ và pucchati, āpatti pācittiyassa.”*

Three *Piṇaka* of *Sutta-Vinaya-Abhidhamma* are very clearly shown in these paragraphs. If what is meant by *Abhidhamma* in these paragraphs is not the *Abhidhamma Piṇaka*, What is it? This should be answered by those who say that *Abhidhamma* did not exist at the time of the Buddha. There is nothing for them to show in this regard. Although *Abhidhamma* is mentioned in many other places in the *Sutta* and *Vinaya Piṇaka*, they are not shown here as the two paragraphs given above are sufficient to counter the wrong view that *Abhidhamma* did not exist during the time of the Buddha.

It is shown clearly in the commentaries as well as in other books that all three *Piṇaka* were recited at the first and second councils. Nowhere is it mentioned that *Abhidhamma Piṇaka* was not recited at those conventions. Those who claim that *Abhidhamma* was not recited at those councils have no valid reasons to prove their point. The only argument they forward is the point that the word *Abhidhamma* is not mentioned in the *Saīgāti kathā* in the *Cullavagga Pāli*. Councils are mentioned briefly in the *Cullavagga Pāli*. There, the phrase,

“*Eteneva upāyena paṇḍapī nīkāye pucchī, puṇṇho puṇṇho āyasmā ānando vissajjesi.*”

indicates that the *Abhidhamma Piṇaka* was also recited. *Abhidhamma* belongs to the *Khuddaka Nikāya*⁶⁴. Although the

⁶⁴ Group, collection, sect.

word Abhidhamma is not found in the Cullavagga Saīgāti, the following *udāna*⁶⁵ stanza shows that three *Piṇaka* were recited.

“*Upāli vinayaṣ pucchi - suttantānanda paḍōitaṣ*
piṇakaṣ tāōi saīgāti - akaṣisu jina sāvaka.”

If the Abhidhamma Piṇaka was not recited, what are the three *Piṇaka* mentioned in this stanza? When they are found to be wrong, there is nothing they [Those who reject Abhidhamma.] do, other than try and escape by saying these have been added later.

The Tathāgata has taught very deep Dhamma in the Abhidhamma Piṇaka.

Examining and showing the mind-mental factors which arise and go into extinction as inseparable *dhamma* can only be done by a supramundane Buddha and no one else. Therefore, Abhidhamma Piṇaka can only be composed by a supramundane Buddha and not anyone else.

If someone was able to compose Abhidhamma which examines and shows deep Dhamma not comprehended by normal people, it is not a simple matter but a great miracle. There is no reason for a person capable of doing such a thing, to do so and go into hiding.

⁶⁵ Joyous utterance.

There were no books during the period that the Abhidhamma Piñaka is claimed to have been composed. During that time Dhamma studies were done by committing to memory after hearing from another who knows the Dhamma. A long period of time is required to recite and teach others, a Dhamma as long as the *Abhidhamma Piñaka*. Lies are not long lived. Therefore, it is not possible for someone to compose the Abhidhamma Piñaka and propagate as a teaching of the Buddha over a long time and protect the secret. Someday the matter would have been revealed. Thereafter, Bhikkhus will not attempt to learn such Dhamma. It is a great misdeed to present to the public, something composed by one, as a teaching of the Buddha. It is a historic offence, if someone tries to compose something and express it to the world as a teaching of the Buddha. If someone committed such an offence, it will definitely be revealed. Yet, none of those who say that Abhidhamma is not a teaching of the Buddha has been able to identify the person who composed it. It shows that the statement, "Abhidhamma is not a teaching of the Buddha" is a lie. It is necessary to produce the person who composed Abhidhamma in order to prove that, it is not a teaching of the Buddha. The reason to compose such a Dhamma and claim it to be a teaching of the Buddha should also be revealed.

If the Bhikkhus who learnt Abhidhamma from the original composer suppressed his name and claimed it to be a teaching of the Buddha, it is not only cheating but an offence of

going against the teacher. There is no reason to believe that Bhikkhus will commit such an offence for no reason.

Those who say that the Abhidhamma Piñaka was not recited at the first and second councils, accept that it was recited at the third council. According to the commentary on *Vinaya*, this council was conducted by a thousand *Arahants* learned in the three baskets of the canon (*Tipiñaka*). Did those *Arahants* learn *Abhidhamma* after being deceived that it was a teaching of the Buddha? Otherwise, did they recite it as a teaching of the Buddha, in spite of knowing it was not so? Or is this record in the *Vinaya* commentary a lie? If it is a lie why was it included in the *Vinaya* commentary? We leave it to those who claim Abhidhamma not to be a teaching of the Buddha, to answer these questions.

